The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

EDITORIAL BOARD
MICHAEL WILLIAMS, Editor
GEORGE N. SHUSTER, Managing Editor
MARY KOLARS, Assistant Editor

JOHN F. MCCORMICK, Business Manager

EDITORIAL COUNCIL
JOHN J. BURNS
T. LAWRASON RIGGS
RICHARD DANA SKINNER
JAMES J. WALSH

Published weekly and copyrighted, 1937, in the United States, by the Calvert Publishing Corporation, 386 Fourth Avenue, New York, N. Y. Entered as second-class matter, February 9, 1934, at the post office at New York, N. Y., under the act of March 3, 1879. United States: $5.00; Canada: $5.50; Foreign: $6.00. Single Copies: $.10.

VOLUME XXVI — Friday, June 4, 1937 — NUMBER 6

CONTENTS

American Committee for Spanish Relief..... 141
Week by Week..... 143
Security.....Goetz Briefs 145
Domine Nom Sum Dignus (*verse*).....
Norbert Engels 147
Fighting for Social Justice...John A. O'Brien 148
The Truth about Spain....Michael Williams 151
Age and Politics.....M. Whitcomb Hess 153
Brother Joseph's Horse.....Charles J. Dutton 154
Seven Days' Survey..... 156
The Play.....Grenville Vernon 160
The Screen.....James P. Cunningham 160
Communications..... 161
Books.....Helen C. White, George N. Shuster, Charles E. Diviney, Francis A. Walsh, Edward Skillin, jr., Paul Crowley..... 163

Previous issues of THE COMMONWEAL are indexed in the *Reader's Guide* and the *Catholic Periodical Index*

AMERICAN COMMITTEE FOR SPANISH RELIEF

THAT the Communists of New York, and their Left-wing allies, together with large numbers of American citizens who have been led astray by the one-sided and largely false propaganda of the press on behalf of the so-called Loyalist government of Valencia, should have done their worst to poison the minds of the public concerning the work of the American Committee for Spanish Relief is perfectly understandable. They have succeeded to a large extent in accomplishing their purpose, and it remains to be seen whether the antidote of truth, which in the long run will expel the poison from the public mind, can be applied promptly enough to prevent serious injury to the work of the Committee. As Secretary-General of the Committee, I am personally of the opinion that this can be accomplished. But to do so will require the united efforts of all those enlisted in the enterprise or desirous of seeing it succeed.

Far more deplorable, however, is the fact that a large number of individuals and groups, who are sincerely desirous of aiding the afflicted victims of the Spanish Civil War, among them many prominent and influential Catholics, are also taking a line of criticism of and opposition to the American Committee for Spanish Relief. They apparently believe that any effort to collect American money and distribute it in any part of Spain except that controlled by General Franco's government should be opposed, or, at any rate, should not be supported, especially by American Catholics. I can only say in regard to this view, that I fail to see where it is either Christian or American. Probably most of the Catholics, including bishops, priests, nuns, innocent women and children, and millions of men in the part of Spain under the savage rule of the Red government in Valencia need aid desperately. To exclude that aid from them on the plea that it is incidentally

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

helping the Valencia government might be justified for military or political reasons, if those military or political reasons were those dictated by a tyrannical army or government determined to crush opponents at any cost; but Christian charity and Christian justice, and American generosity and humanitarianism would hardly concur in so extreme a position as that.

As it is important to know the exact truth concerning the work of the American Committee for Spanish Relief, in relation to the new aspect to all such work given by the recent Neutrality Law, THE COMMONWEAL sent its newly appointed special correspondent, Mr. H. E. Knoblaugh, directly to the State Department for information. Mr. Knoblaugh recently returned from Madrid, where he had served the Associated Press since 1933. A series of his highly illuminating articles begin this week in practically all the Catholic newspapers of this country, Canada, and many parts of the world. They tend to prove the claim laid down by THE COMMONWEAL that the American press is not giving anything like a complete account of the situation in Spain. They tend to prove the absolute control of the Madrid government by Communists and Anarchists.

In an interview with Mr. Joseph E. Green, who is in charge of the department handling the relations of our government with all committees or individuals soliciting funds from the public for relief in Spain, the following colloquy ensued:

Mr. Knoblaugh: "Is the Neutrality Act retroactive?"

Mr. Green: "The Neutrality Act is not retroactive except to May 1, 1937."

Mr. Knoblaugh: "How many committees now have the official acceptance of the State Department in addition to the American Committee for Spanish Relief?"

Mr. Green: "In addition to the American Committee for Spanish Relief the following committees are duly registered with the State Department, and there are a large number in process of registration, having filed applications but as yet having failed to conform to all regulations: the North American Committee to Aid Spanish Democracy, which organization has three subsidiary affiliates of between thirty and forty branches throughout the United States; Spanish Societies Confederated to Aid Spain; Brooklyn *Tablet,* Brooklyn, N. Y.; American Spanish Relief Fund; American Friends Service Committee.

Mr. Knoblaugh: "Does the State Department require that all funds collected for the people of Spain shall be distributed exclusively by the Red Cross? Second, is there anything in the Neutrality Act or any other State Department regulation which would prevent the American Committee for Spanish Relief from turning over funds collected or raised by us to a special commissioner for distribution as he sees fit?"

Mr. Green: "The only regulations on the distribution of funds are contained in the provisions of the Neutrality Act, which read as follows: 'Nothing in this subsection shall be construed to prohibit the solicitation or collection of funds to be used for medical aid and assistance, or for food and clothing to relieve human suffering, when such solicitation or collection of funds is made on behalf of and for the use of any person or organization which is not acting for or on behalf of any such government, political subdivision, faction, or asserted government, but all such solicitations and collections of funds shall be under such rules and regulations as he shall prescribe.'

"Therefore, your Committee if it complies with these provisions may turn over its funds to whomsoever it pleases. I understand, however, that in your application for a charter your affidavit states that the funds you will collect are to be turned over to the Red Cross. Should you change this arrangement, it would be necessary to make a fresh affidavit stating to whom the funds will be turned over and the regular financial statements of the disposition of funds must then carry the name of the party or parties selected by the Committee."

(As a matter of fact, the American Committee for Spanish Relief in its affidavit referred to by Mr. Green did not state that the funds to be collected are to be turned over exclusively to the Red Cross. What it did say is as follows: "'C.' The name or names and the address or addresses of the persons, organizations or associations to whom the contributions received are ultimately to be sent.—It has not yet been determined by the Committee to whom in addition to the International Red Cross Society, with its principal office at Zurich, Switzerland, either directly or through the American Red Cross, or otherwise, the contributions received by the Committee are ultimately to be sent, but such determination will be based upon the identity of uses of said contributions with that of the International Red Cross Society in relief of human suffering in Spain and in fulfilling the purposes of the Committee as enumerated in 'B' above.")

Mr. Knoblaugh: "Have any individual or political groups protested the Neutrality Act?"

Mr. Green: "Not a single complaint has been received since we made public the fact that no effort would be made to halt solicitation of funds. The queries we received immediately after the passage of the Act apparently were the result of a lack of understanding of provisions of the Act."

The splendid success of the Mass Meeting in Madison Square Garden on May 19 brought requests from at least ten cities in many parts of the country for a repetition of the pageant and

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

of some of the speeches. The funds contributed by those present at the meeting, together with checks and pledges and donations coming in by mail, amount up today (May 26) to $21,654. This amount does not include contributions which some withheld until assured that plans to be formed by the Committee were of a kind calculated to effect the main purpose of the Committee: first and foremost, the relief of the victims of the Civil War, and secondly, the building up of a competent information bureau whose duty it would be to keep the American public informed as to the real facts concerning the Spanish situation. There are also plans for a bureau to care for Spanish refugees in the United States or its dependencies; a lecture bureau equipped to send competent speakers to any part of the country; and other departments to be announced later.

As to the pageant, the idea of which was proposed by the present writer, and which was most admirably written by Fathers Feeney and Whelan of the staff of *America,* and magnificently directed by Messrs. Matthews and Vivian, with special music arranged by the competent and celebrated Father Finn of the Paulist Choir, the chief part in which was so splendidly portrayed by Pedro de Cordoba, who flew from Hollywood for that purpose when Mr. Walter Hampden, who had accepted the part, felt obliged to resign it—as for the pageant, I repeat, in which nearly 1,500 men, women and children took part, I need only quote the judgment of Manager Dibblee of the Madison Square Garden Corporation. Said Mr. Dibblee: "We are hard-boiled and rather blasé here at the Garden concerning pageants and other dramatic spectacles, but I must say that in all my experience no such effectively dramatic and emotionally appealing work has even been given in this arena."

There is one other point concerning the Mass Meeting which, however, properly belongs in the Open Letters to the Press which have been appearing in these pages. This is the fact that the New York newspapers, while giving adequate and trustworthy reports of the Mass Meeting itself, omitted all mention of the extraordinary fact that 15,000 people in the Garden cheered to the echo all references in the speeches of several of the orators to the conviction shared by so many that the American press is displaying partizanship in favor of the Reds and neglecting to tell the truth concerning the aims, ideals and activities of the Nationalist government and its army, and continuing also to keep a veil of silence over the slaughter of more than 150,000 Catholic noncombatants by the Communists and Anarchists controlling a government which the dominant section of the American press terms "a democratic representative government worthy of the support of democratic, representative Americans."

Week by Week

WASHINGTON was struggling with budgetary problems, especially the burden of relief financing, while it pondered the status of the Supreme Court controversy. More generally attention was focused on labor and the efforts currently being made to offset the onward march of Mr. Lewis. Reports on C.I.O. activities are now sufficiently numerous to permit of a tentative judgment of their merits. In many districts praise far outdistances blame. The unions have insisted on their right to organize, have made certain legitimate demands, and have refrained scrupulously from all unfair tactics. Elsewhere the public is far less favorably disposed. The C.I.O. leaders have refused to conform with the Wagner Act, have insisted on the closed shop under unfair conditions, and have introduced into labor controversy issues of broad general import that had little to do with the plant involved. Thus for example discussion has waxed hot about such questions as the inequality of men and women in industry, or even the rightness or wrongness of the capitalistic system. Most leaders are now avoiding the sit-down strike, toward which public opinion has reacted quite unfavorably. Nevertheless there are some who still favor this system. Perhaps one may conclude by saying that C.I.O. is still a young and unsettled movement, guided more by the pragmatic desire to get things accomplished than by a carefully worked out set of rules. But the rules must come, and their nature is pretty definitely indicated by the tenor of the Wagner Act. This may be amended, of course, but we believe that its essentials will be conserved.

The Trend of Events

OUR HEARTIEST congratulations are extended to Cardinal Mundelein for having brought to the attention of a vast audience the nature of the present religious conflict in Germany. In spite of everything that has happened, many persist in believing that the Nazi government has no intention of warring on the Churches. So long as houses of worship are open and priests are officiating (one is told), nothing can be radically amiss. It has been forgotten that such tactics are those of a revolutionary mob, and that the Hitler government is no such mob. One can also close churches and silence priests by slowly luring the younger generation out of the house of God. One can make the full profession of the Faith incompatible with material well-being or professional advancement. One can undermine first the reputation of laymen, and then that of priests. These last are now

Cardinal Mundelein Speaks

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

under fire. Every charge which can be brought against them has been raised. Thousands of them stand accused of violating currency laws, or of unpatriotic sentiments, or of immorality, or of high treason. All traditional methods of defense have been uprooted. It is therefore not surprising that even very cool and calm observers are talking of a *Kulturkampf* more vast and violent than that of the eighteen seventies. The words of His Eminence on the subject will bring home the truth to many thousands who dismiss the warnings of such men as ourselves with the remark that after all things cannot be that bad. America needs to pray for its Catholic brethren across the seas, and to help in every possible manner those who are in dire need.

Unfortunate

FROM Vienna comes the news that Dr. E. K. Winter, assistant Mayor of Vienna, has been dismissed from office. Some months ago he was suspended, and his friends had hoped that all might still turn out well. It was Dr. Winter's ardent desire to win the body of Austria's laboring population for the new state, and in this mood he proposed that restoration of the monarchy should be looked upon as a great "social change" welding divergent economic class groups together. All this was looked upon with mixed feelings. We have no desire to sit in judgment. The government presided over by Chancellor Schuschnigg has accomplished marvels through tact and energy under exceedingly difficult circumstances. Yet to an outsider it seemed as if nothing could redound more to the credit of Austria than what has been termed the "Winter program." Perhaps this is a mistaken view. But one hopes sincerely that so interesting a person, who combines great scholarly abilities with a knowledge of statesmanship, may find an opportunity to resume his labors. For he is rarely gifted in what is a fatefully necessary task—effecting a deep and fruitful understanding between the masses who are embittered by suffering and the Church which suffers with them.

Mr. Rockefeller

IN THE days of our youth, which were enlivened by Bryan's cheap money and Theodore Roosevelt's "big stick" theories, the name of John D. Rockefeller was the equivalent of a red rag. Every village green in the Middle West rang with denunciations of him first as an exponent of ruthless business methods and second as the buttress of monopoly. So intense was the feeling that even in that slow-moving age the government finally proceeded to attack his empire and divide it into a number of fractions. Then there followed a time during which the bogey faded away, to be replaced by the philanthropist. Sums undreamed of before were sliced off the Rockefeller millions and given to aid religion, science, medicine, education and other forces. The citizen was as much awed by all this as he had been by the genesis of the family fortune. Wealth dedicating itself to the service of the community was now almost the biggest factor in the national life. What are one's conclusions to be? Undoubtedly the career of the man who all but had his wish to be a hundred years old is an epitome of the deepest American urges of his time. He and everybody else wanted to make money, lots of it, out of the materials then so prodigally provided. But having succeeded in getting his heart's desire, Mr. Rockefeller was impelled to justify what he had done. The generosity which is so deeply embedded in the national temper had its way with him, too. In the small communities of old, the wealthy supported the church and the school. On the great stage now afforded, greater opportunities presented themselves. But one must add that these were accepted with a rare intelligence. Perhaps the most significant thing about the Rockefellers has been the readiness to spend as much time and thought on giving a fortune away as on acquiring it.

No Ordinary Politician

THAT the Federal Communications Commissioner who has fought a single-handed battle against improper programs over the radio, and for the continuous development of its neglected cultural values, is being mentioned as the Republican candidate for mayor of New York, is an encouraging sign. If the Republicans wish ever to recapture New York, no ordinary politician offers them any hope. They must find a man of character, broader than mere party appeal. In the nearly three years he has been in Washington, George Henry Payne has championed every decent movement in radio and aggressively attacked the wrong. The Paulist Fathers could, if they would, tell the deplorable and ambiguous story of conditions in Washington as they affect the air. Without fear of venal interests, with brains and moral aggression, Commissioner Payne has been the defender of the rights of the smaller stations—especially those offering worth-while educational programs. He has hit hard when the powerful forces of the industry have threatened them. A writer of distinction, his addresses at Harvard and before our other great universities have been both warning and incentive to the American people to protect their "last great resource," the air. Whether Mr. Payne is nominated or not, it is something to be grateful for, that his fight against corruption in the communications field and for decent and better programs in radio is being recognized.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

SECURITY

By GOETZ BRIEFS

Security is doubtless the major issue of these times. Men seem to prefer it to liberty, and the struggle for it leads to war and tyranny. In the following paper a great authority says that the problem "reaches much further" than the economic and social aspects of life. But if security is to supplant the initiative of the individual as society's foremost concept, stabilization is imperative. And the primary enemy of stabilization is economic conflict "between the collective units" of a new society.—The Editors.

DIFFERENT ages have their different vital feelings. Nobody doubts seriously that the vital feeling of the pre-war time and of the prosperity era is gone, and if we speak of the "gay 'nineties" we mean to say that in those happy days a vital feeling prevailed which afterward changed. This feeling implies an attitude toward life formulated or at least accepted by a dominant social group; it expresses itself in ruling formulas, so much so that we can analyze an age by analyzing its leading formula. Characteristic of the nineteenth century are its leading formulas of progress and development. Both concepts are the legitimate heirs of the idea of the perfectibility of man—a phrase current in the philosophical and aristocratic circles of the eighteenth century, especially in France. Digging somewhat deeper into the origin of this perfectibility of man we find that it is a secularized version of the Christian doctrine of redemption. Many other occidental formulas, values and ideas have similar origin: they are the petrified remnants of traditional religious and dogmatic conceptions. There is more theology in our modern world-outlook than we are aware of, as the analysis of the history of such phrases demonstrates.

The formula of the perfectibility of man bears the stamp of the philosophical circles and the aristocratic salons it started from. Man's cultural and moral and intellectual refinement was the goal of this perfection, and it was, of course, understood that this perfectibility was a task and an ideal more for the aristocrats of blood and intellect than for the rank and file of men. Certainly these pre-revolutionary circles excluded the idea that society could be or should be dynamic, unstable, competitive; they thought in terms of a social, static or stable order—and if the philosophers among them paved the way for revolution, it was certainly not for a permanent revolution, for an unstable or competitive order. The truest expression of this belief in stability, order and good balance is the physiocratic school during the second half of the eighteenth century: they mistook the existing régime in France as the natural order of things, at a time when the dawn of the revolution was on the horizon. After the revolution there was a new social stratification with a new ruling class: the bourgeoisie. Their vital feeling was democratic and unphilosophical; they translated the formula of the perfectibility of man into the phrases of freedom, equality, progress and democracy. Their ideal of society was the competitive society organized on a market basis. They no more believed in natural social forms and units than in the stability of economic and social life.

The adventurous element in the bourgeois mind developed modern capitalism and stamped the philosophy of the entrepreneur group. The new war-cry then became progress and, especially after Darwin, development. Under the influence of this ruling bourgeois type, man in the nineteenth century increasingly lost the sense of desirability of static and stable forms of social existence; he preferred the category of dynamics, thinking of the future as different and better than the present, holding fantastic opportunities and possibilities. The present state of man and society seemed to be but a poor transitional symbol of what mankind in the course of its development and its progress would achieve.

This belief was so fascinating and the myth of progress was so convincing that even those social groups who suffered tremendously from the instability and insecurity of a market-society shared it; and the most widely held doctrine in this regard became Marxism. It was its historical function to spread among labor the belief in progress, development toward a harmonious future of mankind and the like: by accepting this gospel from liberalism and projecting its realization into the future of the communistic and class-less society, and by teaching that the capitalistic age is only a necessary passage to the ultimate goal of a united mankind. But in one important regard the socialistic belief differed from the bourgeois gospel of progress: the latter is deemed endless, and no definite and stable order is predicted or forecast, whereas Marxian Socialism visualizes an end in the process of social development and a new order of stable character—a communistic order ruling a class-less and socially harmonious society. Of course, a planned economy cannot possibly be dynamic and unstable as a competitive market-society necessarily is. In this regard

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Marxism proved more realistic and more true to the nature of things than the bourgeois liberalism with its vague formula of endless progress possibly could be. Its departure from the natural existence of man lies in its belief in a communistic order, certainly not in its belief in a stable social order.

A vital feeling does not change over night. Man's changed attitude toward society and the world in the post-war period had gradually developed. The origins of this change can be traced far back into the last decades of the nineteenth century, more particularly in Europe than in the United States. This becomes evident as soon as we analyze the new vital feeling. Its formulas are evidently security and organization. They replace increasingly the concepts of progress and of competition.

It would be erroneous to assume that the security problem is confined to the economic and social sphere. It actually reaches much further. Since the end of the war it has been the axis of the foreign policy of European nations and through the whole range of alliances forms the axis of Europe. The nervous excitement that characterizes the European political scene starts right from this point. This insecurity is increased by the fact that "the enemy" is not known in every case and that the allies of today are the potential enemies of tomorrow. A deep distrust poisons all relationships between nations. Treaties have largely lost their binding character: they are made and openly or surreptitiously broken just as circumstances and the swiftly changing scene demand.

National interest considered as the absolute value does not make for stable relationships among nations, at least where the ruling principle is *natio nationi lupus*. The very substance of the occidental world is, under such circumstances, rapidly vanishing; unity of thinking and evaluation of all the basic issues of life dwindle; and de-Christianization accelerates this process to a terrifying degree. Certainly no remnants of European humanism are strong enough to resist the tremendous flood of dehumanizing influences and tendencies.

The issue of security rises in the double sense: a longing for security where it is really absent, or believed to be missing; and an increase in the feeling of insecurity, in a kind of panic-stricken endeavor to insure security. This feeling of insecurity in Europe reaches a point where individual nations deem themselves endangered in their very existence: hence the mobilization of the whole nation, civil life included; hence the moral and mental preparation for war even among the children; hence the phrase "totalitarian war"—a war in which not only armies fight, but in which the whole nation is engaged with all its reserves in all spheres of life. It would seem to many that this is sheer madness, but we should not forget that it is a certain result of the fear of a vital menace to the very existence of a nation. Present conditions in Europe cannot be judged by normal categories of thought—because normalcy no longer exists in political relationships in Europe. Since the gospel of nationalism, started originally as the esoteric belief of some intellectual circles, has spread to the masses, we cannot expect other reactions than those we observe today.

This race for security involves an orgy of organization. Individual liberties no longer count, when the whole is vitally endangered. Each one carries his mobilization-order in his pocket and is registered in his units. Under the modern technique of controlling masses a centralization of power has grown up as never before in history, even under the great despotisms of ancient Asia. The goal is the complete uniformity of men in every respect: the formation of faceless individuals destined to be part and parcel of a vast machinery. This is indeed a breakdown of the self-conscious individualism which characterized the capitalistic age. Millions of people accept the new forms of organized and state-controlled existence because they find—or hope to find—security within them. They are joined by those millions who never accepted a socially unsheltered and unprotected form of life and who built up—in the early beginnings of the capitalistic age—protecting units and, more than that, the ideology of an anti-individualistic economic system of various denominations, be it communism, socialism, cooperativism or syndicalism.

The process of mass-formation based on economics tends to its logical end; since the very existence of social masses cannot be made dependent on a shifting and insecure market, the organizational trend grows irresistibly. It outgrows the mere economic and social sphere and becomes a political issue. Forceful powers are at work to destroy the concepts and ideals so dear to the nineteenth century: individual freedom and self-determination, free competition, the right of the stronger, the belief in unshakable laws ruling the economic sphere and so on and so forth. And it is not surprising that the supreme ideals of our grandfathers, progress and world-peace, prove pale shadows in a disrupted and sceptical age.

It seems somewhat far-fetched but it is literally true: a faith draws near its end. This faith is the belief in the self-sufficing individual, in the essential goodness of the individual and in a harmonious society built up by individual self-interested activities. Whatever disbelief there may have been, this faith predominantly inspired the ruling group in our economic and social set-up

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

and formed the outspoken or accepted creed of the capitalistic age. In Europe this faith is obviously decaying; a disenchantment has taken place which is apt to throw overboard also the valuable element of it. In the economic and social sphere this breakdown of the dominant faith means that individual groups start *à corriger la fortune* by escaping the rules of the game of free competition; they unite according to group interests, try to monopolize their economic and social position, tend to feudalize their wealth and their socio-economic power by making it safe and inheritable, and take all possible measures to safeguard themselves against the onslaught of others. Cartels, trusts, employers' associations and trade-unions are but a few outstanding phenomena in this process. They all mean but one thing: security first! Stabilization of the respective market-share one has acquired. This process apparently holds sway since no country and no social group is immune from it. Therefore it is of little use to preach against it the gospel of free competition—a far cry in our thoroughly organized and collectivized society.

Security as an issue implies order and stabilization. But if security is sought along the line of social force and by economic might, there is danger ahead: disrupting fights will take place between the collective units (for example, the fight between the A. F. of L. and the C. I. O.), with the consequence that order and stability are even more endangered than they were under competitive conditions. The German republic experienced this heavy strain and went on the rocks due to it; the same condition existed in Italy between 1919 and 1922. France at present suffers under the impact of these conflicting collective powers; and many of the troubles in this country have their roots right here. Thoroughly organized groups of a society cannot follow the trail of forceful struggles without causing deep social tensions and class-war. Here is the root of the present disturbances: the organized social groups and collective units fight for their interests against each other and take it for granted that they are entitled to get whatever they can and to use whatever means are available. No leading idea of how the social forces should cooperate is apparent as yet, and no code of rules in these fights presents itself. To many it seems that the raison d'etre of the conflicts is the ultimate result of them: even if this result would be destruction and chaos.

For too long it has been an established philosophy that human society is not founded on objective order and ethics but is merely a result of struggling social forces, an up and down of ruling; hence Pareto's definition that history is the burial-ground of élites. In the light of such philosophy, the basic presuppositions of society appear to be merely provisional, namely authority, unity in multiplicity and order. Too long the conviction was upheld that the end of the social conflict would necessarily be a new social equilibrium—a belief which proves, under present conditions, a mere myth, without foundation in fact. Too long it was a firm belief that economic interests were the link to peaceful relations between the nations. In short: too long we believed in blind mechanical forces and in the prerogatives of economic interests, as the determining powers. Against them man rises today, longing to escape the uncertainties and insecurities into which his life is thrown. The philosophies of personalism and existentialism indicate the change that is taking place.

Let us not forget: the issue of security is not confined to the economic and social and political sphere; its ramifications reach into the realm of metaphysics. The Augustinian "Tu quis es? Homo sum!" will not be vanquished in this generation.

Domine Non Sum Dignus

And when I came into His garden
I thought of many things, but mostly this:
"Another Judas will betray Him
With a kiss."

Again His Whiteness hung, transfigured,
Above the Cup, between the earth and sky:
"Now I am Peter and I know
Him not, but why?"

He rested like the Paraclete
Upon my tongue, a thousand different words:
"The Mountains and the Seas, the Stars,
The Fields, the Birds."

"Flood me with the agony
This Particle has known, and make me tremble
Beneath Your hand lest once again
I may dissemble.

"Mock me with reeds. Let Pilate say
Of me in challenge, as when the voices ran
In tumult in Jerusalem,
'Behold this man!'

"Burn, burn into my soul.
Fill me with pain until my limbs are torn.
Lash me, spear and nail me with
The sharpest thorn!"

I left His garden quietly,
Waiting for peace and pain to come as one:
"God, how can I be worthy here
To know Thy Son?"

NORBERT ENGELS.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

FIGHTING FOR SOCIAL JUSTICE[1]

By JOHN A. O'BRIEN

IN ONE of the most exhaustive investigations of the distribution of wealth and income in the United States conducted in recent years, the Brookings Institution reports the following amazing concentration of income in the hands of the priviliged few:

> Two-thirds of the entire savings ($15,000,000,000) made in 1929 were made by that 2.3 percent minority of the population having incomes in excess of $10,000. And since the proportion of the national income saved has tended, according to our findings, to increase in recent times with an increase in the concentration of wealth, the process may be expected to continue in aggravated form. . . .
>
> "Our analysis has been directed toward disclosing the places at which and the manner in which our machinery for bringing about economic well-being has been obstructed. We have found that our technical capacities for production are not fully brought into play under the system of distributing income and handling the pecuniary side of the economic process which is now in vogue. The particular point in this maladjustment is a failure promptly and fully to pass on the results of improved production technique to the masses of the population ["The Trouble with Capitalism Is the Capitalists," by Dr. Harold G. Moulton, president of the Brookings Institution, in *Fortune Magazine*, November, 1935, pages 12 and 44].

In another volume, "America's Capacity to Consume," the same Institution reports the amazing fact that in 1929, the richest one-tenth of 1 percent of American families received as large a share of the product as the poorest 42 percent. This means that 36,000 families at the top of the income scale obtained as much as 11,653,000 families at the bottom!

It was to this grossly unfair distribution of the commodities of decent human life in all the countries that Pope Pius XI called the attention of the world in his famous encyclical, "Reconstruction of the Social Order," issued in May, 1931. Here is a summary of the Pontiff's indictment of the present industrial system:

> In the first place, then, it is patent that in our days not alone is wealth accumulated, but immense power and despotic economic domination is concentrated in the hands of a few, and that those few are frequently not the owners but only the trustees and directors of invested funds, who administer them at their good pleasure.

He condemns the arbitrary and monopolistic control of credit, "the life blood of the entire economic body." He reprobates the accumulation of power

> . . . which permits the survival of those only who are the strongest, which often means those who fight most relentlessly, who pay least heed to the dictates of conscience. . . . Unbridled ambition for domination has succeeded the desire for gain, the whole economic life has become hard, cruel and relentless in ghastly measure.

If the onward sweep of Communism is to be stemmed it can only be by the eradication of the evils in our present economic order, so clearly pointed out by the Pontiff. Not by denunciation but by positive constructive action. The editor of *Blackfriars*, a magazine published by the Dominicans at Oxford, observes:

> The Catholic argument against Communism still largely consists in evoking pictures of mongoloid Muscovites, with blood-imbued hands. We are not fighting a bogey, but an idea, and an idea that is so strong because part of it is so true.

Another Dominican writing in the same issue points out that the achievements of our religion in the field of social reform are "infinitestimal when compared with its dynamic potentialities." He reflects:

> Before we speak too harshly of the Communists, it is well to remember that it is the apathy and infidelity of Christians to their social mission which has made Communism possible and plausible.

In the countries where Communists are waging war most successfully against religion, the charge most frequently hurled against the Church is its excessive wealth and its indifference to the rights of the poor and the downtrodden. In Russia the peasants came to regard the Orthodox Church as in league with the Czar, seeking with its spiritual weapons to bolster up the tottering throne of a despot who had shown such callous indifference to the sufferings of the starving masses while he lived in regal luxury. Stately churches with their bejeweled ikons and fabulous treasures contrasted sadly with the impoverished tenements of the ragged poor. More provocative even was the silence of the prelates in the face of the grinding oppression of the masses. It is no wonder that an explosion occurred—an explosion which has dynamited the Orthodox Church out of existence in most of Russia and threatens its total extinction.

The situation in Spain presents a grave warning to the people of America. For the fierce out-

[1] This article was begun in last week's issue and will be concluded next week.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

break of Communism there is traceable not only to the planting of the seeds by Russian agitators but also to the concentration of wealth in the hands of a few and the indifference of too many of the rulers in Church and State to the frightful poverty of the masses, their lack of the necessities of a decent human existence.

Some idea of the concentration of wealth in the hands of the privileged few may be secured from the census of land ownership in 1925, covering more than one-third of the area of Spain. This census showed that the number of individual owners totalled 1,126,412, of which 847,548 obtained from their land a return of less than one peseta a day, or, in American money, less than $.20 per day; 146,710 received a daily return of less than $1; and only 22,450 land owners obtained between $1 and $4 per day. The remaining group of 9,004, representing the large land owners, had larger incomes than the combined incomes of all the others. This means that 9,004 owners received more from the cultivation of their land than all the other 1,117,408 owners combined! Here is the Spanish parallel to the grotesque disproportion of income in America where in 1929 the richest 36,000 families received as much as the poorest 11,653,000 families.

A further insight into the hard lot of the masses in Spain may be gained from the fact that peasants constitute more than 72 percent of the working population. In the western and southern sections, before the overthrow of the monarchy, the average wage of the peasant rarely exceeded $.50 and at times fell as low as $.25 a day. Add to this the fact that the agrarian wage earner is employed from about 180 to 200 days per year, and one can understand something of the grinding poverty under which the peasantry lives. Not only does the worker suffer from a niggardly wage when working, and from prolonged periods of unemployment, but also from the policy of some landowners who exclude all men from the fields and use only women, paying them $.16 a day.

One of the first steps of the republic was to pass legislation increasing wages in the cities and villages 50 percent and in the large agricultural districts 100 percent. In the effort to establish an agrarian democracy by providing the peasant with enough land to farm profitably, the Agrarian Law of 1932 appropriated an annual sum of $10,500,000 to purchase the land and help finance its cultivation. An honest effort was being made to eradicate a semi-feudal tradition and to provide the masses with an opportunity to live as human beings rather than simply as beasts of burden.

That the storm has been brewing for a long time is evident from the words which that discerning statesman, Donozo Cortes, wrote to the Queen Mother Marie Christine of Spain as far back as November, 1851:

> The Spanish nation is lost if extraordinary efforts be not soon made to hold up the stream which threatens to throw the wealthy classes into the abyss. . . . The poor people have lost their patience because the rich people have lost their love and charity.

Shortly after the first explosion in 1931, when Alfonso was driven out, the Jesuits expelled and a number of churches burned, the writer had a conference in London with Ramón De Ayala, the Spanish Ambassador to England. While no friend of the Church himself, he stated the peasants had only affection for the *Padre* in the villages and country districts who shared their privations and hardships, but had hatred for the wealthy prelates and for certain religious orders who had amassed gigantic holdings, while the cry of the masses for a decent living wage was unheeded. While firmly condemning the evil influence of the Communists in Spain, which has gone to such atrocious extremes, let us recognize frankly and honestly the negligence of the rulers of Church and State which had been sowing the seeds of the whirlwind for many years.

Listen to a loyal son of the Church who has made a special study of the Spanish situation, Father Wilfrid Parsons, S.J.:

> The great tragedy of Spain was that in the nineteenth century the working masses apostatized from the Church, as Pope Pius X once remarked. And, it is well to remember, it was poverty, destitution and injustice which made them apostatize. They got to hate the Church because they hated the friends of the Church, who exploited them and whom the Church did nothing to rebuke or correct. The words of Pope Leo XIII forty-five years ago went unheeded and his great encyclical, "Rerum Novarum," was neglected.

Listen to the most eminent scholar of the Church in America on industrial ethics and a living wage, Monsignor John A. Ryan:

> The devastating success of communistic and anarchistic doctrines in Catholic Spain presents a lesson and a warning to the people of America. One of the principal reasons why these destructive movements became so strong in that country was the long neglect of the working classes by their rulers in both Church and State.

In an address recently delivered to the Catholic students and faculty of the University of Illinois, Father Jaime Castiello, S.J., who spent many years in Spain and France, spoke in substance as follows:

> When large factories were erected in Barcelona, Madrid and other large cities in Spain, tenement districts grew up around them in many instances at a considerable distance from the old established churches. Thus great numbers of the toiling class became gradually estranged from the practise of their faith. Moreover, they were for the most part sadly underpaid and seeing the churchmen silent concern-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ing their pitiable plight and hearing the Socialist and the Communist orator on every other street corner pleading the cause of their economic betterment, they turned to them as to their only hope.

The sad fact is that the great masses of the workers in the cities and even the peasants in those provinces where they were unable to acquire the ownership of their home and farm, have largely apostatized. Not only have they left the Church but they have become infected with the Communist's hatred of the Church as the friend of their oppressors—the landlords and factory owners. A similar tragedy has occurred in France where great masses of the working class have apostatized and are now eager to join the Communist forces struggling for the mastery of Spain.

Mexico too has an important lesson and a warning for us in America. The writer spent the past summer traveling through thousands of miles of the country from the Rio Grande to Yucatan and from Vera Cruz on the Atlantic to Acapulco on the Pacific. He had numerous conferences with the Apostolic Delegate, the American Ambassador, and with many bishops, priests and nuns. He talked likewise with hundreds of lay people of every rank and class. The grounds most frequently alleged to justify the action of the government in confiscating the property of the Church at the time of the reform laws of 1857 was the excessive wealth of the Church while the vast majority of the natives were living in the direst poverty. Similarly the reason usually assigned for enactment of more aggressive measures at the time of the establishment of the New Constitution under Carranza in 1917 was that the Church through various devices during the régime of Porfirio Diaz had again managed to acquire excessive holdings. Sufficient at least to recall the specter of her wealth before the enactment of the reform laws in 1857.

At the beginning of the nineteenth century the wealth of the Church was truly enormous. Such an eminent Catholic historian as Alemann states that the Church then owned more than half of all the land in Mexico, while her holdings in urban property and in money were tremendous. She was the chief money-loaning agency of the age. Meanwhile the natives were living in abject poverty, working as peons for a few pennies a day. The National Revolutionary party now in control of the government makes its appeal to the workers, promising to secure for them a living wage and a fair division of the land among the natives.

Let it be remembered that as late as 1910, 2 percent of the population owned 70 percent of the land, while in the state of Morelos 2 percent owned 98 percent of the land. The fact is, as Father Raymond A. McGowan has pointed out, that practically all the economic, social and industrial reforms for which the revolutionary government is fighting are reforms for which Pope Leo XIII pleaded in his encyclical, "On the Condition of the Laboring Class," in 1891, and are measures which the Church advocated long before the revolutionaries. This is clearly shown by the program for agrarian and social reform adopted by the Convention of Catholic Workers' Association in January, 1913—four years before the new Mexican Constitution and its well-known articles on land and labor were adopted. Indeed Father Mendez Medina, S.J., of Puebla, and other social reformers within the Church were the real pioneers in seeking to bring about a more equitable distribution of the land and of the profits of agriculture and industry. But the government broke up the Associations of Catholic Workingmen and throttled their leaders.

As Alfonso Junco said in addressing the American Seminar on Cultural Relations with Latin America at a meeting in Mexico City in July, 1936: "They take away the Church's liberty, they make frantic efforts to snatch away her authority and her influence, and then exclaim: 'What have you done to solve the social problem?' " It is an infinite pity that the championship of these measures for the mitigation of the abject lot of the worker and the peasant has fallen into the hands of the revolutionary leaders with their Communistic hatred of religion, while the erroneous impression has been given to the outside world that the Church has been largely indifferent to the rights of the masses and has been chiefly concerned in fighting for the recovery of her wealth and her privileged status.

The saddest hour I spent in Mexico was in listening to an impassioned address by Lombardo Toledano, the radical leader of CTM, the Mexican labor organization, pleading the cause of the striking electricians and indirectly of all workers and peasants for a living wage and fair conditions of work. It was poignantly sad for me because instead of coming from the lips of a Communist anticlerical of the reddest dye, they should have been coming by every title of justice and right from the lips of a priest or bishop. For they were the pleadings uttered forty-six years ago by the head of all the priests and bishops of the Catholic Church—Pope Leo XIII. And long before the time of Leo they were the pleadings of the lowly Nazarene Who said: "I have compassion on the multitude."

The tragic irony of the situation was that these are the teachings of the Church on social justice, teachings which she would proclaim from the house-tops, but which she is not permitted to preach because she is throttled and kept in chains. The fact is that if she had been free to translate the principles of the "Rerum Novarum" into Mexican life forty-six years ago she would have saved that land from the tidal waves of Communism inundating it today.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE TRUTH ABOUT SPAIN

OPEN LETTER TO THE PRESS: NO. 4

By MICHAEL WILLIAMS

THAT the American press is not, to say the least, honestly candid in its news reports, when the task of reporting facts bearing upon its own reputation with the public for reporting facts is assigned to it, was proven up to the hilt by the manner in which the great New York papers, the *Times,* the *Herald Tribune,* the *Evening Sun,* the *World-Telegram* and the *Evening Post,* reported, or rather did not report, the most important and significant of all the interesting facts that were part of the record of the Mass Meeting held in Madison Square Garden, on Wednesday, May 19, under the auspices of the American Committee for Spanish Relief.

Or is it news when 15,000 people—the size of the audience as estimated by the press itself (I, being an old-fashioned reporter, basing my estimate upon that furnished to me by Mr. Dibblee, the experienced manager of the Garden, put the number at from 12,000 to 14,000: but I confess the exaggeration pleased me very much) —anyhow, is it news, or what would you call the fact, that the vast audience in response to Dr. Edward Lodge Curran's question: "Is the press treating both sides in the Spanish war fairly and squarely?" nearly roared the roof off the Garden with their thunderous "No!" And in answer to his further question, "Are we going to make them tell the truth?" there was an equally tremendous shout of "Yes!"

Next day, only two of the New York papers, the *Times* and the *Post,* even so much as referred to the lambasting they all had received at the hands of Father Curran, to the highly evident agreement of that great audience. I did not see the tabloids and the Hearst papers; for there are limits to what even an old hand in the newspaper field like myself can tolerate, and I draw the line at the tabloids and the *Evening Journal,* and can only keep up with the headlines in the *American* for the sake of old times when I, too, like many a better man yesterday and today, worked for Mr. Hearst because I needed a job.

Dorothy Thompson recently lashed these yellow sheets and their ilk throughout the land, acidly and competently, yet with complete ineffectiveness because the very paper in which her article appeared (and by which it was syndicated), is itself notoriously guilty of perverting its news reporting to its political and economic propaganda, as its treatment of President Roosevelt is overwhelming proof. A paper that accuses other papers of mishandling the almost sacred function of supplying the public with verifiable facts, while itself guilty of doing the same thing in a more respectable fashion, does not convince anybody of anything save the incidental but important fact that it is a pot calling the kettle black, or, rather, calling it yellow.

Nice people, like the readers of the *Herald Tribune,* do not care for yellow gutter-papers, but when they stand for their own nice paper getting away with the murder of the truth which it is their proper business to guard and cherish in the field of politics and economics, well, they merely blunt their own sense of truth. They have no moral potency left with which to distinguish between propaganda that they swallow eagerly because it suits their desire to smear Mr. Roosevelt and his work (which is saving their class from the destruction their own stupidity otherwise would bring down upon them) and the propaganda that the *Herald Tribune* puts over in the interest of the Communist-Anarchist government of Spain and that it accepts, apparently, on the authority of its cultured parlor-pink Bridge expert, Mr. Robert Neville, as being a "democratic republican" régime.

Amazing paradox! The New York *Herald Tribune* may fight unfairly against the mild social reforms of a Franklin D. Roosevelt at home, terrifying its readers with lurid predictions of the undemocratic character of the Roosevelt administration with complete immunity from having its editorial staff shot out of hand, and simultaneously it lets sundry queer people, like Robert Neville, on its staff at home and abroad fool its Tory owners and directors into distorting its news and its views into full approval and support of a gang of notorious cutthroats and Communists and Anarchists in Madrid and Valencia, who are outright enemies of all the *Herald Tribune,* through its editors, and its Mark Sullivan, and its Walter Lippmann, and its Dorothy Thompson, so strenuously protects and cherishes at home. Well, if the *Herald Tribune* published a Valencia edition, and attempted to talk about individual liberty, and property rights, and freedom of the press, the same men and women who write nonsense about the Spanish war would soon be in a Spanish morgue.

The *Herald Tribune,* as I related last week, sent its precious Spanish expert, its Bridge editor, Mr. Neville, to interview Professor Peers, who,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

as he himself assured me, promptly discovered that the Bridge editor was a complete ignoramus on the subject of Spain, however learned he may be on the topic of Bridge. He wilfully, maliciously and injuriously distorted Professor Peers's remarks in his report, and Professor Peers had to write and telegraph peremptorily for several days before the *Herald Tribune* got around to anything resembling a correction, although of course it did not publish Professor Peers's acidulous remarks concerning Mr. Neville. Its managing editor, in a letter to me, as one newspaper man to another, complained that I was not playing the game, by not understanding how the copy-desk mangled Mr. Neville's interview with Professor Peers. Well, really, no, I am not playing that sort of game; and unless the *Herald Tribune* cares to produce Mr. Neville's original manuscript of his interview, and prove that it contained the full account of what the professor said to Mr. Neville, I am afraid I must dismiss the explanation of how Mr. Neville, the conscientious reporter, suffered at the hands of the grumpy old devil on the copy-desk—who, perhaps, had lost to Mr. Neville at Bridge and got even by carefully cutting out all of Mr. Neville's well-balanced reporting of the other side, the Right side, of his version of Professor Peers's account of the Spanish war.

And what shall we say or think of the New York *Times?* It once published some of the truth about the Anarcho-Communist government in Madrid and Valencia, written by its own correspondent, Mr. Carney, after he left Madrid; to the satisfaction of those minority readers who, by reading European papers, know that there *is* another side; and to the violent rage of the great mass of New York sympathizers with Communism and Anarchy—who at least sympathize with such criminal follies when these interesting phenomena are 3,000 miles away, and other people's throats are being cut. These "liberals" raised such a storm about the ears of the editorial council of the *Times*—and in the business and circulation departments as well—that when a request was made of the *Times* for permission to reprint Mr. Carney's article, permission was refused. A member of the *Times* staff told a friend of mine—an editor on a very prominent financial paper—that the permission was refused because the *Times* did not dare displease those of its readers who believe in the Valencia government as a democratic experiment that ought to be blessed rather than abused. Apparently, its other readers, including Catholics concerned over the awful fate of thousands of Spanish Catholics, have little influence with the *Times*.

What ought to be done with the men in the Valencia and Madrid government is to hang the lot of them; although, of course, those precious scoundrels will have airplanes handy in Valencia to escape, as they escaped from Madrid, leaving the underlings and the helpless humble masses to bear the rigors of the hurricane they themselves have raised. Well, the *Times* so sedulously educated its readers, through Walter Duranty's subtle justifications and subsequent frank glorification of Moscow, to accept the strange and foreign gods of atheistic materialism in Russia, that now that the gory altars of those evil spirits are set up in Catholic Spain, running with the blood of tens of thousands of Catholic victims, it is little wonder those same readers are raising money for Madrid (I myself received a check from the wife of a *Times* editor, ear-marked for Madrid, but I fear me that the neutrality law will compel me to return it, although I am referring the matter to the counsel of the American Committee for Spanish Relief, of which I am secretary) and are exerting pressure upon the *Times* to keep out news from or about Salamanca and the Catholics, and to put in more doctored news about the dear, sweet democrats in Valencia and Madrid. But, O the pity of it! the *Times* falls for it. Yes, the *Times* has fallen.

Even more searching questions than those suggested above can be asked of the New York *Times*. The growing number of thoughtful Americans who are anxiously concerned about the press will pay close attention both to those questions and to the answers, if any answers are made. Many of these Americans remember the admirable address made more than a year ago by Mr. Arthur Sulzburger, of the *Times*, in which he said that one of the grave dangers facing the American press came from within the profession, or trade, or business, whichever it may be. He is right. And he should apply his knowledge to his own paper. Why, for example, does the *Times* permit its Spanish correspondent, Mr. Herbert L. Matthews, to be so manifestly a propagandist for the untenable theory that the Madrid-Valencia government is, in any real sense of the word, a "democratic" force, deserving the moral support of Americans? Why does the *Times* permit its Barcelona correspondent, Mr. Lawrence Fernsworth, to be (if possible) even more openly and certainly more clumsily a propagandist for the Anarcho-Syndicalist-Communist gang in Barcelona, whose slaughter of Catholics was premeditated and frightful, and whose proclaimed ideology is, or ought to be, abhorrent to all that the *Times* stand for at home? The evidence in my possession concerning Mr. Fernsworth deserves the most searching examination of the owners of the *Times*. But those owners ought not to wait for outsiders to suggest that Mr. Fernsworth is, to put the matter mildly, notoriously an associate of the Reds, and obviously and aggressively, both as correspondent and as a

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

private propagandist, more than friendly to the Reds. What is a newspaper for if it will not gather news from more than one side of any disputed question, particularly the question of a civil war which may yet cast all Europe into war?

Well, there is plenty more; but my space is limited and my time even more. However, I am glad to say that there are editors and other publicists who are beginning to awaken to the truth about Spain. Next week we shall deal with them, and the fresh hope they bring that we may yet have a housecleaning in Newspaper Row. If we don't have that housecleaning, some day the house of the free press will be burned down, as the free press was destroyed in Madrid, by the very same sort of Anarchists and Communists who today make a catspaw out of the free press of America, pulling the wool over the eyes of free Americans in the interests of Moscow and world revolution.

AGE AND POLITICS

By M. WHITCOMB HESS

WHEN Plato looked about him in despair at the political situation in his world 2,500 years ago he thought he saw what the basic trouble was: the men in rule were not wise. As every student of Plato knows, the remedy proposed by him was the placing of the reins of government in the hands of men over fifty, but men chosen from all walks of life for their ability and who had been trained for their work as the doctor or any other who does public service is trained for his job. Old age did not terminate the public career of the Guardians of Plato's "Republic," whose training up to the age of thirty-five was for the most part in theory but from then on was that of life itself. Among other things Plato insisted that the Guardians were to receive honor during life and an honorable funeral at death. This respect for old age was one of the virtues on which Athens' neighbor Sparta prided itself, an institution dating from Lycurgus, under whose code Sparta had continued superior to the rest of Greece both in government at home and reputation abroad for a space of 500 years.

That the moral tone of a community is indicated by its regard for the wisdom and worth of the aged was one of the points Cicero made in his essay on "Old Age"—the essay that Montaigne said made one long to grow old ("Il donne l'appétit de vieillir"). Lack of reverence for the aged members of a community, on the other hand, indicates moral retrogression. Some savage tribes destroy their members when decrepitude leaves them unfit for hunting, procreation and fighting. It was known no less by Lycurgus than by these savages that age brings with it physical weakness. But the difference between the civilized and the savage community was that the stress of the former was on psychical rather than physical factors. An association of age with dimmed insight is, however, one of the ingenious "discoveries" of modern times—a discovery whose facile identification of body with spirit leads straight back to barbarism.

A far more serious threat to the nation than the imputed delayed action of the Supreme Court on measures conducive to economic well-being is the attitude of irreverence that has been developing toward these judges as old men. In a talk a little over a year ago on the membership of the Supreme Court, Mr. T. V. Smith, author of the book, "The Promise of American Politics," said that all old men are conservatives, adding, "They are damn fools not to be." If Mr. Smith had meant by conservatives men whose endeavor is conservation of the best of the past he would have been right—even without resorting to violent language. But what he meant was that they oppose liberal action as a measure of security for themselves. President Roosevelt, likewise, in his address to the nation regarding retirement of these judges at seventy rather more than suggested that age means a lowered mental vigor as well as a lowered physical one. "Older men," he said, "assuming that the scene is the same as it was in the past, cease to explore or inquire into the present or the future." Why should older men assume anything of the kind? What some writers and speakers recently have referred to as a "mind-set" can belong to any age—but it does not signify intelligent mental action. To have flexible intelligences unbound by precedent is the mark of healthy mind behavior. Minds that are plaster-casts of routine are the minds of dullards or rogues or both. Neither books nor life have been able to teach them.

Aristotle tells the story somewhere of an old man protesting to his son because he dragged him on the ground beyond a certain landmark. "That's as far as I dragged *my* father," he said. The story is told not to illustrate the conservatism of old age but the crass materialism of barbarians who could see no worth in things surviving their physical uses, just because they could not realize the esthetic value of tradition.

Certainly "the last of life for which the first was made" combines culture with experi-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ence to an extent impossible in earlier years. Apologists for the removal-at-seventy policy in public affairs explain that the stress and strain of exercise of even extraordinary minds is apt to become so great after seventy as to do an actual injustice both to office and person. Such explanation is unsound, based on a false notion that the brain secretes less intelligence because of the creaking joints and general slowing-up processes of the body. Now the body is a machine of delicate and complex organization. Its living mechanism is not often set for much longer than the old three score and ten years observed as man's life-span by ancient wise men, and now suggested as the limitation standard for mental activity by moderns who believe themselves wise. However, on the assumption that smooth running of the physical organism is essential to right thinking, most of this ailing world would be disqualified from youth up from making true judgments. For the perfect functioning of the body is rarely witnessed, and many old persons blessed with constitutions so much better than their youthful contemporaries are superior to them from a health standpoint, even though the former are handicapped by blurred eyesight and shortness of breath on climbing stairs.

It is by no language accident that our word "venerable" signifies both wisdom and age. There has been considerable pother lately about the comparative youth of America's Founders. Without casting aspersions on their originality but rather in tribute to their insight let it be remembered that when the framers of the Constitution set out to draft that document in order to express the fundamental concepts of political liberty they drew much of their material from Montesquieu, who spent forty years studying men and books. His theory of the tripartite division of powers in a government goes back to Aristotle and even to Plato who held up age as representing a period of time necessary to give a man the final testing of his fitness for governing others. And it was Benjamin Franklin who was the mediatory force in the Constitutional Convention of 1787, when he was eighty-one years old.

There has been so much said about Thomas Jefferson and his party in our early history in connection with Jefferson's youth at the time he wrote the Declaration that a reminder seems necessary that the ideas of political equality expressed by Jefferson are those of John Locke. Here again Jefferson's insight is to be commended. He was a "conservative" at thirty-three. The Declaration of Independence, however, was put in its final form by Benjamin Franklin. It would be interesting to conjecture what the result for the American Revolution would have been if Franklin had retired immediately after he corrected the Declaration copy. He was seventy that year; but he was chosen as a commissioner to France to plead for assistance in the American cause. His was one of the hardest tasks ever undertaken by a diplomat—the securing of aid from a Catholic monarch for Protestant Englishmen who had been France's bitterest foes in the settling of the New World. Franklin's success reads like romantic fiction. He obtained the desired alliance that meant food, arms, ammunition, Lafayette. The gift of 10,000,000 livres from the French King to Franklin for America was followed by the war loan of 45,000,000 livres—and these were great sums of money for the times. To be sure, Franklin had been a member of the French Academy of Sciences since 1772 and had important political connections. But what would these influential friends have availed if another than Franklin had been chosen for the diplomatic mission because of that American's "great" age?

BROTHER JOSEPH'S HORSE

By CHARLES J. DUTTON

BROTHER JOSEPH—beloved self-exile to the lepers, and Father Damien's assistant—had a horse. This fact has intrigued me. When I was writing his life story the matter of his horse became an interesting problem I was not able to solve. A simple thing, you might say, perhaps an absurd thing for me to puzzle about. But here is the mystery. From that bright sunny morning in July, 1886, when Father Damien met him as he landed at Molokai, to the day they took him away to die in Honolulu, in 1931, Brother Joseph's sphere of activities was confined to the few acres surrounding the Baldwin Home.

Father Damien had driven down to the beach that July day in 1886. He had a horse and a buggy. A very dilapidated buggy, so Brother Joseph wrote. He needed it. It was almost two miles from the shore to the towering cliffs, under whose shadow was the school and the hospital for the leper boys. Not much of a school in 1886, nor much of a hospital then, but destined in the years to come, by the generosity of Mr. Baldwin and others, as well as Brother Joseph's fine care, to become a modern school and hospital, known the world over. After he reached the leper colony, Brother Joseph during all the time he worked in unselfish service on the island left the confines of the school only twice. After April 15, 1895, when a fence had been placed around the grounds of the school, he never left it until he was taken away to die.

Yet he had a horse. How do I know? From his own letters, his own words. For forty-four years Brother Joseph kept every letter which was received by him. Not only that but he made copies of almost every letter which he wrote himself. Even when he was eighty years old, he would remain up long after two o'clock, writing, copying. The material I went through to write his life story contained thousands of letters. In one series I came upon the mystery of the horse.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

There was a great mass of letters from the various members of the Board of Health at Honolulu which controlled the leper colony, there were letters from the superintendent of the leper colony—hundreds of them. He kept them all. These letters until the last few years were all written in long hand. Among them was the correspondence that passed between Mr. Smith and Brother Joseph all regarding his horse. An extended correspondence—in much detail.

Brother Joseph owned this horse. Where it came from I never discovered. There were other horses at the colony, and later there were to be trucks and cars. But this horse belonged to Brother Joseph. It stayed in the confines of the Baldwin Home. Since the good Brother never went outside the grounds, one wonders, at least I have wondered for some years, why he had the animal. But own it he did, and one day the animal became ill. Then trouble started, anxiety, many letters.

It seems to have had some sort of a throat infection. As soon as he discovered this he became greatly concerned. The lay Brother had Dr. Goodhue, the physician of the colony—the American doctor, whose name is so well known—come and try to find out what ailed the horse. But beyond giving as his opinion it was some sort of throat trouble the doctor was unable to say anything. For that matter he was unable to find a remedy to relieve the animal. This could not be held against him. Dr. Goodhue was a great doctor, one of the pioneer names in research upon leprosy. He was not a veterinarian.

He did his best, however, but his best brought no joy to Brother Joseph's heart. The horse did not improve. The doctor sent over one of his young assistants. He could do no more than his superior. Not until another doctor on the staff had done his best and failed, did Brother Joseph decide he must go further in his quest for aid.

You can picture him sitting in his little cabin. All around him were asleep. It was almost morning. What was he doing? Writing to his old friend, the superintendent of the colony at Honolulu. It was an appeal for aid—and at once. His horse was ill. A veterinary must be sent from Honolulu, by boat. What was more, he must be sent at once. Brother Joseph could not wait.

Honolulu, it happens, was far away, on another island, with many miles of sea to be crossed. Brother Joseph had forgotten this. He thought only of his horse. If the regular physicians could not save the creature, then there must come someone who was accustomed to dealing with sick animals. *And at once.*

His friend the superintendent answered the letter. It was the first of five which he wrote on the matter. They started with two pages and ended with five. The last letter was the longest. In it the superintendent appeared, shall we say, to lose his temper, just a little?

The first letter told Brother Joseph to call in Dr. Goodhue. The superintendent reminded him "that while Dr. Goodhue is not supposed to treat animals, he will, I know, do what he can." Twice he repeated this. Brother Joseph received this letter (I found it in his files) and sat himself down at once to answer it. His was a long letter. In it he told the superintendent that Dr. Goodhue had been called in, but had been unable to do anything. The horse was still ill. The other doctors could do nothing. He wanted a veterinarian from the main island and wanted one at once.

The correspondence lasted over a month. On one side was Brother Joseph, writing that his horse was ill. On the other side was the superintendent, a very busy man too. Brother Joseph had forgotten that if a veterinarian did come he would be obliged to remain on the island for a week before he could return to Honolulu. In the end a letter from Mr. Smith caused him to see the absurdity of his request.

The last letter concerning this horse covered five pages, closely written. There was much irony in the superintendent's remarks. Irony, and a plea for Brother Joseph to try and understand why a veterinary had not been sent, to remember that there were more important things to write about. Brother Joseph was reminded first that the veterinarian would have to remain a week at Molokai. Then these words: "It will cost at least $12 a day to pay for the services of this man, and he may be away even more than a week. Your poor animal is not worth over $30 at the most. It would be cheaper to shoot him and get a new one."

I have always wondered what Brother Joseph thought when he read that letter. He had a wonderful sense of humor, could even see his own faults, his own mistakes. Perhaps he chuckled, that cheerful chuckle which was heard so often in the hospital, even years later, when he sat waiting for death. I know he chuckled, and I will ever see the clear writing on the side of that last of the five letters. It was beside the place where the superintendent mentioned the fact it would cost $12 a day for the veterinary and that the animal was not worth more than $30 at the most. He wrote at this place, for his own eyes alone, "I should have thought of this." The six words were very much underscored.

The story ends right here. There were no more letters about the horse. For that matter, there was not even a comment in the hundreds of later letters from the superintendent which the good Brother saved. The horse vanished forever from Brother Joseph's letters. But still I wonder. Did the horse die? Did he recover? Was it necessary to have him shot? Did he get another horse?

There is no answer to these questions of mine. I shall never know why he, who never stepped outside that small enclosure, needed a horse. All I do know is that Brother Joseph, after the work of the day was over, would sit in his little cabin until almost dawn writing. Outside he could hear the waves of the Pacific breaking upon the lonely shore. Around him were the doomed lepers, the youths whom he loved. It was very late, all others were asleep. But in the cabin was a light, over a table bent the good Brother. He was writing to his friend the superintendent of the colony, miles away. Brother Joseph was worried, he owned a horse, the horse was ill. It was his duty to care for him.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Seven Days' Survey

The Church.—The Holy Father's Missionary Intention for June is "That Christian Truth May Become Manifest to Moslems through Charitable Works and Schools." * * * The N.C.W.C. Department of Education has issued a list of 57 summer camps for boys and girls situated in 16 states. The Confraternity of Christion Doctrine has just published, at N.C.W.C. headquarters at 1312 Massachusetts Avenue, N.W., Washington, D. C., two Religious Vacation School Manuals for teachers of Catholic children who attend public schools. *Liturgy and Sociology* has announced the opening of a cooperative summer school on a 100-acre Massachusetts farm to train students for the liturgical, parochial and social apostolate. * * * The feeling is growing that following the action of Sonora and Vera Cruz other Mexican states will allow a number of churches to reopen. * * * The choir of the Church of St. Ignatius of Loyola gave an extensive program of the music of the Church, including Palestrina, Nanini, Victoria, Byrde and Gregorian Chant, before an appreciative audience of 400 persons at the Plaza Hotel in New York. The concert was sponsored by the Liturgical Arts Society. * * * Since a dozen Eskimos heard the voice of the Pope in far-off Repulse Bay last Christmas and joined soon afterward in singing the liturgical chants and the prayer for the Pope, they have followed on the radio, and prayed continually for the recovery of, the "Great Chief of Prayer." * * * At their annual Communion breakfast Dr. John A. O'Regan of the Cornell Medical Center appealed to 1,000 graduate and student nurses from thirty New York hospitals, particularly those in social service, to join the Federal Health Department in the campaign against social diseases. * * * The city of Florence, Italy, is holding a special exhibition commemorating the 600th anniversary of the death of Giotto di Bondone. Some 200 panel pictures and painted crucifixes of Giotto and his school have been assembled from various towns in Italy and from America, Belgium, England, France, Germany and Poland. * * * Monsignor Joseph F. Smith of St. John's Cathedral, Cleveland, told the local Chamber of Commerce that "the day is not far distant when a representative of the employees will sit at the directors' table" and warned the Chamber to desist from opposing union labor.

The Nation.—The Supreme Court continued the 100 percent backing it has given the New Deal this term when it handed down on May 24 three decisions upholding the national and state social security acts and apparently extending the right of Congress to deal with the "general welfare." These decisions made the passage of the court reform bill even more problematic, and although the administration is still publicly pushing it, it seemed more likely that action would be postponed from this session of Congress and perhaps indefinitely. * * * The House of Representatives passed a $1,500,000,000 relief appropriation but insisted, against administration opposition, upon earmarking $300,000,000 for PWA and $150,000,000 for construction of roads in the federal aid system and $55,000,000 for flood control and water conservation. It likewise made ineligible for relief those persons who refuse private jobs for wages at or above prevailing relief wages. * * * The Senate voted for a permanent Civilian Conservation Corps, opposing the House plan to limit it to two years. A battle in the conference over the bill was predicted. Meanwhile the CCC drew up plans to plant 20,000,000 seedlings in national parks during the current year. * * * Successful survey flights between New York and Bermuda were concluded in five and one-half hours by Pan American Airways and Imperial Airways. Regular service is expected to open within a month. * * * The Cabinet and congressional leaders are said to be debating proposals for a general, twenty-year power policy bill soon to be submitted to Congress. It is expected to deal with flood control, water power, reforestation and soil conservation. * * * For the first time in its history the Medical Society of the State of New York adopted proposals which would lead to the cooperation of the private medical profession with the government in furnishing medical care to the public. The same type of proposals in reference to the federal government will be presented to the American Medical Association when it meets in Atlantic City on June 7.

The Wide World.—Great Britain sponsored a truce in Spain, and the French government endorsed the plan on May 20. During the truce, said the proposal, all foreign participants on both sides would be asked to leave the country. It was felt that such a step would greatly relieve the general European tension, though it probably would not bring the war to a conclusion immediately. Dispatches of an unofficial character said that Germany was expected to favor the idea, but that Italy would probably be opposed. Meanwhile the new Spanish government addressed a note to the Council of the League of Nations asking that the question of Italo-German participation be investigated. Since the Loyalist party is still the official government, its right to take this action cannot be questioned under international law. But the major powers were so opposed to this move that it seemed likely the discussion would remain purely formal. Both sides in Spain itself professed to care little for a truce and to be intent upon victory alone. That was temporarily not forthcoming. Apart from attacks and counter-attacks, the situation on the Bilbao front remained unchanged. Basque troops were getting better aircraft support. * * * It was rumored that Franz von Papen might be sent to the Vatican as Ambassador from Germany. Meanwhile statements from Vatican City indicated that Pope Pius might once again issue a formal

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

attack on the régime, this time in the form of a "white book." Reports indicated that part of the material might deal with moral conditions in the Hitlerjugend. * * * The Russian government continued its executions of "spies," "traitors" and "saboteurs": 42 were put to death at Svobodny, near the Manchukuo border, for alleged complicity with Japanese agents; 16 others were executed at Tiflis, Georgia, after charges of addiction to Trotskyism had been raised. Some of the victims of the Svobodny mass killing were said to have confessed. Thus L. V. Averbach admitted (according to the government) that he had caused train wrecks on Japanese instigation. *Pravda* predicted that there would be other, still more sensational trials. * * * The Soviet government officially established a weather station at the North Pole, as aviators presumably seeking a short air route to the United States landed on one of the ice floes there. No power has ever laid claim to this region, since no land has been discovered. But, it was reported, Russia might soon request the powers to recognize her claim to the region. * * * Opposition to the Hayashi Cabinet spread to nearly all groups in Japan. It was predicted that the Premier would endeavor to rule in the Fascist mode. The opposition based its stand on the assertion that constitutional government was being undermined.

* * * *

Dual Unionism.—The C.I.O. unionization drive continued with conspicuous success in many fields. The Jones and Laughlin exclusive bargaining contract was held to be a sign of success in the whole independent steel industry. However, the Crucible Steel contract signed later resembled the original Carnegie-Illinois agreement more than the Jones and Laughlin, governing relations only with C.I.O. members. The U.A.W.A. local at Pontiac undertook an interesting new work when it addressed letters to 3,000 landlords protesting against increases in rents that eat up higher wages and warning of action to come if there is no adjustment. In New York City the A. F. of L. scored a success when 3,297 employees of Borden Milk voted for the old union and only 119 favored the C.I.O. Tension was greatest in the Northwest where the C.I.O., led by the longshoremen, prosecuted their inland drive by trying to sign up warehousemen. The A. F. of L. countered vigorously under the lead of the teamsters. Which way the 100,000 union mill and lumber workers will go is uncertain. Longshoreman Harry Bridges made the fight sharper by telling a University of Washington audience that the employing class is on the way out and that the situation is one of class struggle. The Cincinnati meeting of the A. F. of L. executive council was a bitter anti-C.I.O. affair, and requests were made for the doubling of dues to carry on the struggle, for the pushing of A. F. of L. organization even into fields already claimed by the C.I.O., and for the purging of state federations and city central labor bodies of all C.I.O. representatives. Bitter Red charges were leveled against the C.I.O., and their original deep purpose of dual unionism was said to be proved by their entry into definitely non-mass production business. It was also asserted that the government through the N.L.R.B. controls the structure of American labor organization—often to the prejudice of the A. F. of L.—by its power to call elections by craft, class, plant or company.

Truce in Spain?—The efforts of the British and French governments to secure, as a minimum, a truce which would permit the evacuation of all foreign troops, in Spain, and, as a maximum, a genuine armistice halting the struggle which to date is believed to have cost 300,000 lives in battle, air raids and executions, have met with considerable discussion. At the British Foreign Office the non-intervention committee finally decided to postpone its detailed plans for foreign troop withdrawal and appealed to both sides to conduct the war in a more humanitarian fashion. In this connection *Sept* reports that among the prominent French Catholics who protested the "ruthless massacre of a Christian people" in Guernica were Jacques Maritain, Stanislaus Fumet and François Mauriac. A non-partizan committee which includes Maritain and Mauriac announced that the St. Vincent de Paul Society is raising funds for the care and Christian education of needy Basque refugees in France. The New York *Times* quotes Ludovic Geiskop, who has just returned from three months with both forces, and says: "Spain is destroying itself in a most shocking manner. . . . I have been all over the world taking pictures of news events and I have never been more affected than by what is going on in Spain." A fellow cameraman who was on the scene at both upheavals found the carnage in Spain today more frightful than that of the Russian revolution. And Anne O'Hare McCormick, Pulitzer Prize winner for journalism, who started her career with the *Catholic Universe-Bulletin* of Cleveland, writes, "The only fact about Spain of which the outsider can be absolutely sure is that the civilian population of that tortured country want an end of that slaughter on almost any terms. If the news of the proposal sponsored by England and France penetrates behind the battle lines, about 20,000,000 weary and dissident people would for once cast a unanimous vote."

The Eichstaett Disturbances.—Eichstaett is a small cathedral city in Bavaria, the principal glory of which is a major seminary. It has been the scene of extraordinary manifestations. Some time ago Dr. Kraus, the pastor of the cathedral, delivered a sermon in which he asked of the government that Catholics be accorded the same rights as those conferred upon their enemies. He protested in particular against the prevalent custom of calling men "traitors" who had served the country in war time. Thereupon Dr. Kraus was ordered out of the diocese by the government. The congregation was aroused and angry. On the following Sunday a special invitation was sent out in view of the fact that Bishop Michael Rackl would address the faithful on the situation. More than 5,000 persons gathered. The Bishop began by announcing that he had ordered Dr. Kraus to remain at his post. Thereupon the congregation broke into spon-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

taneous applause, and the rest of the sermon was punctuated with bravos, expressions of approval and clapping of hands to an extent probably rare in the history of German pulpit oratory. The Bishop professed loyalty to the State, and asked the congregation to pray for the enemies of the Faith. After the service heavily armed contingents of police, S.S. and S.A., waited outside the cathedral. The square had been roped off, and the people were forced into side streets where no assembling was possible. This whole development made a profound impression on countries east of Germany.

At the Catholic Press Meet.—A large part of the published proceedings of the twenty-seventh annual convention of the Catholic Press Association at Rochester, New York, May 20 to 22, was devoted to a discussion of Communism; a number of the speeches were reported in scare headlines in the secular press. On May 20, Reverend James M. Gillis, C.S.P., editor of the *Catholic World,* delivered an address which was broadcast over station WHAM. He said in part, "For the past two decades in Europe, and for the last two or three years in America, it has been customary to label every non-Communist as a Fascist, and every non-Fascist a Communist. No third position is held possible. If you protest that you favor neither Communism nor Fascism, that you dislike one almost or quite as much as the other, you will be crushed between the upper and nether millstones. If like Mercutio in 'Romeo and Juliet' you cry, 'A plague on both your houses,' you may—like Mercutio—be slain in the streets. But the human mind when it functions properly comes to its conclusions not because of human slogans incessantly dinned into the ears, not because of threats and intimidations, not because of appeals to prejudice, but by its own dispassionate independent activity. . . . The dictatorships in Italy and Germany have been operating for fifteen years and that of Russia for twenty years and still there is no freedom of thought or of speech or of the press. Is the martial law to continue indefinitely? The only answer is that repression of thought and utterance is looked upon by dictators, not as the expedient of the moment, but as a matter of permanent policy. For this reason, if for no other, though to tell the truth there are a dozen profounder and more philosophical reasons, I consider Communism, Nazism, Fascism all equally deplorable."

Black-Connery Bill.—Accompanied by an eloquent plea and a constitutional argument of the President, the new wage-hour bill reached Congress on May 14. In the fundamental effort to establish a workable and flexible minimum wage and an equally practical maximum work week, a rather long and by no means simple bill was written, a bill which resembles NIRA in many respects and one which reinforces union forces in great, if not certain measure. A five-member labor-standards board is set up empowered to declare congressional policy on wage and hour standards in particular industries, according to region and economic conditions prevailing. Congress is expected to decide upon an approximately 40-hour week and $.40 minimum wage. Overtime will be limited, and within the limits employers paying time and a half will not be troubled. The employment of children, strikebreakers and labor spies is prohibited. The board is given powers to prevent "oppressive wages" and "oppressive work weeks" which might bring labor disputes, and to try to keep the minimum standards from becoming the maximum. The right to bargain collectively for standards better than those governmentally fixed would be safeguarded for workers. Advisory committees of labor and employers would be set up. Goods produced in violation of defined standards would be kept from interstate commerce. The bill includes penalties. "And so," the President writes, "to protect the fundamental interests of free labor and a free people we propose that only goods which have been produced under conditions which meet the minimum standards of free labor shall be admitted to interstate commerce."

Non-Catholic Religious Activities.—The Northern Baptist Convention in Philadelphia unanimously adopted a report favoring the abolition of compulsory military training in American schools, an issue which they held "epitomized . . . the struggle between democracy and Fascism." They favored the passage of a law forbidding the sending of American troops overseas without a popular referendum. The present economic order was characterized, in part, as "in direct contradiction to the emphasis of Jesus on the sacred worth of human personality and the ultimate value of human life." * * * At the opening session, May 24, of the Institutes of Biblical Research, held in connection with the semi-centennial celebration of the Jewish Theological Seminary of New York, Professor William F. Albright of Johns Hopkins University, editor of the Bulletin of the American School of Oriental Research, declared that recent discoveries at Nuzi in Northern Mesopotamia and Ugarit, Syria, establish beyond question the true antiquity of the stories in the Books of Moses. He cited the Nuzi Tablets, which along with other linguistic and archeological evidence "prove that the Patriarchal stories of Genesis do not reflect the culture of Israel in the period of the Divided Monarchy, but were transmitted in substantially their present content from a much more remote age." * * * Reverend J. Henry Carpenter of the Brooklyn, N. Y., Church and Mission Federation is organizing a group for a twelve-day cooperative tour of Nova Scotia, August 9-20. It will include a three-day seminar at St. Francis Xavier University, Antigonish, the headquarters of the movement, a five-day tour of the Nova Scotia cooperatives and the three-day annual meeting of the Rural and Industrial Cooperatives at Antigonish. Dr. Carpenter declares, "The Nova Scotia experiment is really a Christian venture in cooperatives of most significance and value." * * * Dr. Hugh R. L. Sheppard of St. Paul's Cathedral, former Honorable Chaplain to George V, says that there are already over 100,000 men in England between the ages of twenty and thirty-five who will never participate in another war. Canon Sheppard denies there is such a thing as defense in war today.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Two Servants of History.—Death removed two servants of Catholic historical research. Monsignor Patrick J. Healy, professor of Church history at the Catholic University, died in Washington on May 18. He was a formidable but thoroughly urbane scholar, doubtless more familiar with the history of Protestantism than any other Catholic savant of his time. Two published books—"The Valerian Persecution" and "Historical Christianity and the Social Question"—represent him inadequately. It was an a reviewer and a publisher's reader that his self-effacing spirit best expressed himself. Dr. Healy, who was born in Ireland in 1871, was ordained in 1897 and joined the staff of the Catholic University in 1903. He was an affable companion, eager to serve as host and always a most welcome guest. An exceedingly old-fashioned automobile, which conveyed him about Washington, was representative of the simplicity which characterized him always. THE COMMONWEAL is greatly indebted to him. * * * Mr. Edward Eyre, who died in London on May 20, was also a native of Ireland, where he was born eighty-six years ago. His career as an officer and eventually president of W. P. Grace and Company is a story of achievement in the business world. But Mr. Eyre was always deeply interested in history, particularly in so far as it concerns the Catholic Church. Some years ago he reached a decision to edit and finance a monumental "History of European Civilization," the first volumes of which have been issued by the Oxford University Press. The material was arranged in the symposium manner adopted by the "Cambridge History" editors. Unfortunately it has been impossible to secure an appraisal of this work. Catholic historians generally have considered it of uneven quality. Others have sometimes attacked it rather bitterly. Nevertheless the ultimate verdict will doubtless be much more favorable, and meanwhile the ideal which Mr. Eyre cherished will abide as a monument to his dreams and ambitions.

Free Buses for Catholic Children.—The New York State Legislature in 1936 amended the Education Law to provide for free bus service to parochial schools in districts where such service is furnished for public schools. In Hempstead, Long Island, the voters had authorized an appropriation for transportation of children to and from the district public school. Catholic parents, therefore, petitioned the School Board to furnish similar service for their children attending the parochial school. The School Board took no action and later when a special taxpayers' meeting was held the proposal was voted down. An appeal, through Thomas Hyland as counsel, was then made to the State Commissioner of Education, Dr. Frank P. Graves. The appeal was the first made under the new state law and constituted a precedent as a test case. Dr. Graves, after considering the case, ruled that religious public school children must be furnished transportation to "the same extent" as pupils of district schools. Throughout New York State there had previously been evidence that the amended law was not being observed. Dr. Graves's decision both pointed to the fact that the law is mandatory and that where it was being disregarded direct action of Catholic parents would overcome the inequality. Commenting on the appeal decision, Mr. Patrick Scanlan declared Commissioner Graves and his associate Dr. Ernest Cole, were to be congratulated on the "fine, broad, humanitarian spirit in which they heard, studied and ruled on this important case. These men, besides being splendid Americans and notable champions of education, have a humanitarian outlook which makes them the very best of friends of all children, including our own." Mr. Scanlan also rejoiced in the fact that both Massachusetts and Rhode Island have passed laws similar to that of New York.

* * * *

American Shipping.—Four developments brought the American merchant marine before the public during the week. The Maritime Commission, with duties defined in the Merchant Marine Act of 1936, began to take hold of its job and advance its ideas through Joseph P. Kennedy, the chairman. It was discovered that during the past ten years the United States has replaced 1 percent of its merchant fleet, while France was replacing 15 percent, Japan 17 percent, Germany 31 percent, and Great Britain 41 percent. In another five years, 85 percent of our merchant vessels will be "fit for retirement." By use of two sets of "differential subsidies," to shipbuilders and to operators, and by its other promotional work, the commission anticipates the expansion of our shipping to the dimensions of other great maritime powers. From thirty to sixty ships a year will have to be built. If private enterprise fails to enter shipping, the commission intends to lead the government into it. Labor problems are one of the greatest in the industry. Mr. Kennedy said: "The act requires the commission to establish minimum manning scales, minimum wage scales and reasonable working conditions for all officers and crews employed on all types of vessels receiving an operating differential subsidy. . . . The government now determines the standards of a self-respecting life at sea—and the taxpaying public pays the additional cost." He made a plea for "responsible" union organization. Union activity is by no means slack. There is practical dual unionism along the East Coast and Gulf. In New York, "the Eastern Steamship Line recently had five strikes on successive days, called alternately by rival unions." The rank and file unionists who conducted the last big strike for the overthrow of their official leadership and recognition by the companies have been attempting to form a maritime federation for the East and South similar to that already formed on the Pacific. Joseph P. Ryan, opponent of this group, took to the A. F. of L. meeting in Cincinnati a plan to organize "a single solid body, powerful enough to keep the industry moving," under his and the A. F. of L.'s auspices. The Bland bill now before Congress is designed to reduce the paralyzing labor problems by imposing an arbitration plan on water shipping similar to that which governs the railroads. Union men fear the plan would unjustly hamper the only kind of worker pressure that can be exerted in shipping.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Play and Screen

Abie's Irish Rose

THOUGH "Abie's Irish Rose" ran for five years in New York the present reviewer never saw it. It was to repair this lacuna in his theatre experiences that he attended the revival of Anne Nichols's play at the Little Theatre, where there was revealed to him for the first time the now historic war between the Irish Capulets, the Murphys, and the Jewish Montagues, the Levys. In a land which believes in the will of the majority it would be presumptuous to question the merit of "Abie's Irish Rose." The majority in its case has spoken for the last fifteen years in no uncertain terms. "Abie's Irish Rose" has been seen by more persons and has given them apparently more delight than any play with the possible exception of "Uncle Tom's Cabin." But the present reviewer, one of an apparent infinitestimal minority, must confess that he came away from the play without waiting for the last act. He had enough.

Miss Nichols's play is skilfully constructed, and that seemed to him nearly all that can be said in its favor. Aside from this it is a farrago of time-worn vaudeville gags, impossible characters, cheap sentimentality, with a complete absence of sense or sensibility. Some people might hold that it is morally irreproachable, but it is so innately vulgar and so bare of any intellectual integrity that its offense against good taste is almost as bad as an offense against morals. And yet this play ran for five years in New York, and double that on the road. Against such an expression of popular suffrage what can one poor reviewer do? Well, he can praise the acting of Alfred H. White as Solomon Levy, of Bernard Gorcey as Isaac Cohen, and of Marian Shockley as Rosemary Murphy. Miss Shockley is one of the most charming ingénues of the season. May she soon find a part in a play, and not in another comic strip! (At the Little Theatre.)

Marouf

THOSE who heard and liked Henri Rabaud's "Marouf" when it was given in 1920 at the Metropolitan Opera House will be delighted at its revival in the popular season this year at the same house. They will be especially delighted because they will hear the title part sung properly for the first time. For some inexplicable reason the part was given to a baritone in the original production. Marouf was written for a tenor, and Mario Chamlee is a splendid one, as well as a comic actor of a high order. The present performances are given in English, as they should be, for to enjoy properly the work the words must be understood, and as Mr. Chamlee and many of his associates possess remarkably clear enunciation, most of what is sung is understood. The Princess was Nancy McCord, who has a nice presence and a nice voice, albeit one of no great color. Others in the cast were Louis D'Angelo, Norman Condon and George Raseley. All these artists, including Miss McCord, were as effective as those of the original cast, and some of them more so. Wilfred Pelletier conducted.

"Marouf" is one of the best operas of the modern French theatre. Though lacking in any striking melodic originality, its music is colorful and atmospheric and well characterizes the story. It is most effective on the orchestral side, the vocal numbers, with the exception of one aria given to the tenor, being rather perfunctory. But Henri Rabaud knows the theatre, and what he lacks in creative power he partially atones for by his mastery of tone-color in the orchestra. In short "Marouf," when sung in the language of the country in which it is produced, is an exceedingly enjoyable little work, and Lee Pattison is to be congratulated for an admirable production. (At the Metropolitan Opera House.)

GRENVILLE VERNON.

Walt Disney's Academy Awards Revue

THE FIVE SILLY SYMPHONY Technicolor cartoons crowned by the Academy of Motion Picture Arts and Sciences as the best short subjects made during the five past years—out of a possible 10,000 reels—have been combined in "Walt Disney's Academy Awards Revue." Leading the parade of animated joy-makers is "Flowers and Trees," first cartoon ever to be made in Technicolor, and which won the Academy award in 1932, when short subjects were first included for recognition by the Academy. "Three Little Pigs" was the prize-winner in 1933 and proved the most popular animated cartoon ever made, inspiring a goodly section of the country to chant "Who's Afraid of the Big Bad Wolf?" The 1934 award winner was "The Tortoise and the Hare." In this subject, Mr. Disney's genius for investing old fairy tales with the stuff of dreams in motion is amply displayed. Many will vote as most charming of the five animations the delightful 1935 entry, "Three Orphan Kittens," which shows some of the things that may happen when three mischievous little cats enter a strange house. The best of 1936 was judged to be "The Country Cousin," which depicts life in the big town as seen through the eyes of a visiting rural mouse.

The craftsmanship of Mr. Disney could have no finer tribute than this unit of entertainment made of his blue-ribbon short subjects, with a special musical score and appropriate commentation. Especially interesting is the indication of unmistakable improvement in color quality and animation from the first reel, in 1932, to that which took the 1936 award.

Kid Galahad

HEROIC fisticuffs on stage or screen usually follow a form that is much too melodramatic. Here the theatricals are at least partially subdued, under a treatment of strong realism which was fabricated from the remarkable prize-fight novel by Francis Wallace. The tale is not a new one, but expertly told is the rise to pugilistic fame of a youth who is beset by racketeers and double-crossing associates and eventually cinches a world's championship. The fight scenes are as exciting and authentic as any ever filmed. The play represents a well-knit, well-acted, well-directed effort, with plenty of bounce.

JAMES P. CUNNINGHAM.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Communications

THE SUPREME COURT

Philadelphia, Pa.

TO the Editor: Your publication of the views of certain supporters of President Roosevelt's proposition for the increase in the membership of the Supreme Court might be persuasive evidence of the soundness of the proposition were any of these gentlemen disinterested witnesses. They are not. Their attitude as political partizans is a matter of general knowledge and when THE COMMONWEAL brings to public attention what has already been reiterated in the public press, nothing is added for the enlightenment of your readers.

Is it possible that any student of contemporary politics could imagine Senator Wagner expressing himself in opposition to the President, particularly in view of the fact that his Labor Bill had to come before Mr. Roosevelt for his approval? Does your publication believe it possible that the polite Ashurst or the narrow partizan Logan could be expected to express themselves in any degree of party independence? They never have and the fact that they express approval of their party leader in this case, is not news. As for Senator Hatch, when was he identified with profound constitutional erudition or notable in the field of intellectual independence? Is Senator Minton anything but a party wheelhorse, such as the venerable Senator Sheppard and Governor Green?

It is a matter of common knowledge that none of these gentlemen have been particularly notable for their exercise of originality, liberty of political conception, or possessed of a depth of statesmanship plumbed beneath the shallows of mere partizanship. Their public records warrant no suggestion of independent political thought and the four billion distribution from the lavish hand of their commander-in-chief, as a matter of fact, leaves them no alternative but the character of message you have received from them, or the stigma of ingratitude.

For them, each and all of them, it is a question of party first, patronage second, patriotism when possible, but regularity all the time. Why then did you waste paper and ink in publishing their inevitable messages? Did your publication think it surprised us? I assure you we all read the daily papers, listen to the radio, sometimes correspond with public men. Your bit of news concerning the views of these party hacks came not like a bolt from the blue, indeed such were read into the history of our politics from the time politicians were first substituted for statesmen.

If you will bear with me, as an elder lawyer I will outline to you the issue before the people, and I speak not as one who aspires to any benefit from any increase in the Federal Judiciary, nor as one who seeks patronage or political favor from any quarter whatsoever. It is this:

Shall we refer constitutional questions to a court whose sole duty is to reconcile statutes with our fundamental charter, or shall we refer our statutes to a court which can be relied upon to sense the popular will for the time being; stretching the Constitution according to the Court's conception of popular impulse? This is the choice. We cannot compromise, the alternatives are fixed. You can but choose one course or the other. It is impossible to have both. If we select the first, we proceed as heretofore. If we select the second, we might as well abrogate our Constitution, for a court whose personnel is subject to executive change, is as unstable as the winds. The politics of tomorrow may suggest another era of impatience, another demand on the part of the Executive to pack the Court in order to insure decisions in accordance with the Executive's conception of the then immediate popular demands, and later still another exhibition of impatience with the interpretation of statute or Constitution, and so on until the end.

This is the lesson taught by history and the founders of the republic, appreciating the probabilities of just such a situation as has now arisen, sought to protect us against our own rash impulse and the fickleness of the mob. Any student of the past must realize that where there is no check upon probable instability, the ultimate effect upon the government must be either confusion or the iron hand of dictatorship.

The Supreme Court with its personnel appointed for life, not subject to have its compensation increased or decreased during their term of office, was to be elevated above the field of politics and the enlargement or contraction of the Court was supposed to occur only when there was a congestion of the docket. It was never supposed that changes in the personnel of the Court were to be made, only for the purpose of having their decisions coincide with the views of the other two branches of our federal government. If such had been contemplated, life tenor would not have been provided. In fact, there would have been no consistent reason for empowering the Court to pass upon congressional action, if judgment was to be subject to recall or annulment.

Why carry on litigation and then say to the people, if the Court fails to decide as the Executive deems wise, then he may change the personnel of the Court until the decisions conform to his views? Where is their assurance that any decision is final and safe for business commitments?

There is no doubt but what this thought was in the mind of the Executive when the present proposal came before Congress but the message of the President very definitely concealed his real motive and he clothed his appeal with other garments which were instantly stripped from the body of his message and tossed aside as the emblems of hypocrisy and falsehood. The utter insincerity surrounding the original proposition was so apparent that even the author found it a stench in his nostrils.

How much better it would have been to have addressed the Congress and said, I am dissatisfied with the interpretations handed down by a coordinate branch of the government and I propose that you authorize me to change its personnel in such a manner as will insure the validation of any law whether it coincides with the Constitution or not. The people of the country would then have had a fair opportunity to decide whether they wished a government of law or a government of men.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Why your publication should fail to realize the length and depth of this fundamental subject, I fail to comprehend, but I will call your attention to the fact that the character of witnesses who have appeared before the Committee of the Senate are of such a nature that it is quite possible for anyone with any legal knowledge or any knowledge of our form of government to separate the sheep from the goats.

We must look far to discover in our history a President stooping to the blatant subterfuge announced by Mr. Roosevelt as the motives prompting his reorganization of the Court.

You may be deceived, and the hero worshipers may deceive themselves, but the great mass of the people must by this time realize that they have a dictator in the White House who proposes to augment the powers of the Executive to the limit.

He has told us he is the "Master." He has invited those who dislike his methods to seek another country and he has described the chains forged to restrain our liberties—what more evidence of his character and the character of the subject before us, than is now all too evident, do you require?

THOMAS KILBY SMITH.

OWNERS IN BONDAGE

Providence, R. I.

TO the Editor: Let me briefly analyze the article, "Owners in Bondage," by Richard Dana Skinner, in THE COMMONWEAL for May 14.

Mr. Skinner said, "All forms of recorded debt in this country in 1914 amounted to a claim of $27.50 against every $100 worth of tangible property."

And in the following paragraph Mr. Skinner said, "Now the almost incredible fact of the next eighteen years is this: that by 1932, the same group of recorded debts amounted to a claim of nearly $60 against every $100 worth of property!"

And in the succeeding paragraph he says: "The fact that tangible wealth has gained slightly on debt since 1932, and that debt claims in 1936 (including governmental debts) amounted to only $47.50 for every $100 worth of property does not alter the profoundly disturbing major trend."

But it is only the $47.50 debt that can trouble us now. Since 1914 all governmental debt has increased by some $50,000,000,000, which would represent not less than 20 percent of our national tangible property, or the equivalent of $20 against every $100 worth of property. If we deduct $20 per $100 from $47.50, we get back to the $27.50 debt of 1914, which was represented almost in whole by private indebtedness. But governmental debt is no great problem; no more a problem than if an individual keeps his accounts in such a manner that he borrows from himself and repays himself. There is no difference in his net worth by any such process.

So, omitting the governmental debt, we are back to the debt basis of 1914. Now, can private debt be reduced much below $27.50 for every $100 worth of tangible property? And if it can be reduced, to what advantage? Until quite recently it was considered good practise for home owners to keep a mortgage on their property, and private investment in productive property represents a debt charge against industry. An individual may incorporate his business and have his corporation indebted to him to the full amount of his investment. Thus, a recorded debt amounting to a claim of $27.50 against every $100 worth of tangible property means nothing, at least nothing particularly ominous.

There must be some debt incurred and discharged annually in the development of any country with increasing population. All the money that is available for circulation, at whatever the rate of circulation, can buy only commodities in addition to taking care of depreciation of capital; it cannot buy the new and additional capital that a developing country requires.

All that industry as a whole can get back from the consumers is an amount equal to what industry has paid out. If industry does not borrow new and additional money and spend it to increase its plant equipment, it cannot make the effective interest charge in the price of the commodities produced that enables it to retain a percentage of the product that is required to furnish sustenance for those workers that must be employed in increasing plant equipment.

In other words, the increase in tangible property is the only profit. The price of commodities must contain in addition to other costs the cost of the necessary additional physical capital. Society as a whole is the actual financier of new capital, and capital is indebted to society through the medium of the money-creating banks, that act the part of stewards for society.

It is the correct rate of annual debt increase and retirement that productive industry initiates that is the everlasting economic problem, and this involves only the rate of pure interest, which, in order to have continuity of employment, cannot be greater than the rate of increase in population.

M. P. CONNERY.

COMBATING COMMUNISM

New York, N. Y.

TO the Editor: The Trinity League, an organization devoted to the offsetting of atheism and Communism and publishers of *Wisdom*, is getting together a collection of communistic and other subversive literature for an exhibit. The purpose of this exhibit will be to show Catholics as well as non-Catholics how powerful and active the movements are. There is only one way for the League to accomplish this end. That way is for everyone who is interested to send all the communistic and subversive literature that he is able to procure to the League.

The League hopes that you will cooperate in this attempt to combat Communism. Please address all communications to: Mr. Jerome Monks, jr., Chairman, The Trinity League, 32 West 60th Street, New York, N. Y.

JEROME MONKS, JR., *Chairman*.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Books

A Defeated World

A Cardinal of the Medici, Being the Memoirs of the Nameless Mother of the Cardinal Ippolito de' Medici, by Mrs. Hicks Beach. New York: The Macmillan Company; Cambridge, England, At the University Press. $3.00.

THE PUBLICATION of a novel by the Cambridge University Press is in itself an event of importance, and the choice for this innovation of a historical novel is a tribute to the current interest of the public in the genre. Mrs. Hicks Beach's novel brilliantly justifies the experiment. She knows the world of which she writes intimately both in its décor and, within certain limits, in its impulses, and she knows how to make both real to a very different age. Like our own, the early sixteenth century knew the insatiable hunger of materialism and the restlessness of unrestrained personal aggrandizement. But where in our world power is the prevailing lust of the spirit, and magnitude its obsession, in the Rome of the Medicean Popes love of glory was the mainspring and magnificence the ideal of all action. Their mirage was more beautiful than ours, but to the practical point of view more hollow. It is not the least of Mrs. Beach's triumphs that she has been able to engage our sympathies with the aspirations of her characters enough to make their defeat moving.

For it is a story of defeat, rich in its suggestions for the lover of those values in human life which the Renaissance most glamorously dramatizes—"the eternal battle to domicile the ecstasy we call life." Mrs. Hicks Beach gives us the theatre of that battle with magnificent opulence. Never has the cultivation of all those powers of man that make for social curiosity or delight been more sedulously pursued or more lavishly cherished than in the world which she conjures up before us. Never has the spirit of the connoisseur so successfully imposed itself upon every aspect of human life and so persuasively molded it to its own ends.

That is the judgment of that world, as Mrs. Hicks Beach so clearly sees. For in his quest of the perfection that can be possessed the connoisseur laid his hands upon those things that are not his or any man's to possess—the loves and the dreams of bare humanity, the thirst for the beauty that does not tease or elude, the mind's quest for reality. It was the connoisseur's absorption in his toys that blinded Rome to the meaning of the revolt in the north and the dissolution within her gates. Ghastly as it is, the sack of Rome is but the symbol of a greater defeat that makes this dramatic page one of the dreariest to read in the history of religion. In the face of that desolation the fate of the gifted and spirited boy who was tricked into a way of life for which he had neither aptiture nor sympathy, which he could from his own nature only exploit, seems much less important than the outraged humanity of which he is a pathetic symbol.

The finest piece of characterization in the book is that of the supposed narrator, the nameless mother of the

B. ALTMAN & CO.

FIFTH AVENUE 34TH STREET

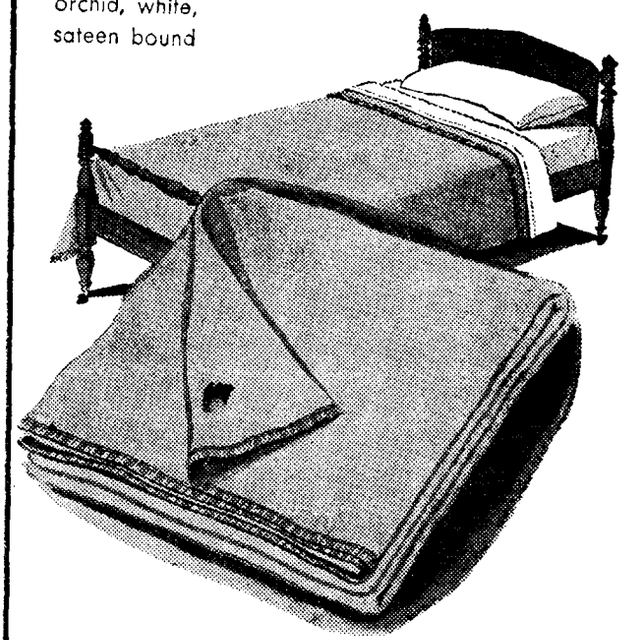
more colors . . . softer colors

in our summer blanket

each 1.35

6 colors:
blue, green, peach, rose, orchid, white, sateen bound

70x90 in.



each summer we bring you more for the money. More attractive this year . . . made longer, too . . . expressly for us . . . a featherweight cotton blanket for cool summer nights. Order now, for town or country.

blankets . . . fourth floor

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

bastard hero. Her comments on the world which passes before her eyes show a very unusual sensitiveness to the complexity of human motivation and the mystery of human destiny. Indeed, many of her incidental contributions to the analysis of love and friendship are fresh and stimulating in a field where it is not easy to be original.

HELEN C. WHITE.

A Poet's By-paths

The Note-Books and Papers of Gerard Manley Hopkins; edited by Humphry House. New York: Oxford University Press. $8.50.

MR. HOUSE'S collection of "the raw material of poetry" amassed by one whose every glimpse of beauty is strangely fascinating is based upon the manuscripts assembled by Father Joseph Keating. It is difficult to bring order out of such things, particularly since a great deal has been irretrievably lost. Yet what is here afforded—and it includes note-books, sermons and partly written lectures as well as the really magnificent and anxiously awaited "Journal"—seems so rich a treasure that even without Mr. House's editorial skill it would have made a good book. That skill is a modest and objective thing to which every reader will immediately feel indebted for serviceable texts, a judicious introduction and helpful notes. There is no unnecessary effusiveness anywhere, and one is grateful for a pervading factualness. Thus, while the volume is less absorbing than the published collections of correspondence with Bridges and Dixon, it is quite as necessary and fully as well-done from an editorial point of view.

Father Hopkins's sermons reveal no second Newman, but they come as near as anything does to suggesting a modern, Catholic Bishop Andrewes. It should prove worth some homilist's while to comment fully on what is significant in their outlook and their style. The early note-books and the drafts of lectures will be sought out by those who cherish every scrap of information about the poet's methods and genesis. Such drawings as are reproduced will settle one moot question; and one could wish that there were also some fragments of music. But the "Journal" provides the real feast. Though it is an anatomical outline—and fragmentary at that—there is no other modern diary that reveals quite the same vistas. There is motion and rush here, as well as a special kind of serenity which needs to be discovered. Some time it will doubtless be issued alone, in some convenient kind of pocket edition that is inducive of companionship and meditation.

The Father Hopkins who emerges here is very much a priest and a Catholic. It becomes clear, of course, that many other matters (above all the quest for spiritual stability) arose to distract this man from the single purpose of verse. Yet one is not altogether sorry that, like Marvell for example, he should have finished little and that excellently. It could not have been so good if he had not attended first to his soul.

GEORGE N. SHUSTER.

For the People

The Life of Christ, by Isidore O'Brien, O.F.M. Paterson, N. J.: St. Anthony Guild Press. $2.50. *Study Club Edition,* $1.00.

THIS life of Christ was written with the purpose in mind of providing a suitable book for the use of study clubs. The author has no false notion that it will supersede the classic lives of Our Blessed Lord that are already in existence. Rather he has endeavored by making skilful use of the work of his predecessors to create a comprehensive yet practical life of Jesus Christ. One that can be read easily and profitably by those who are lacking any extensive educational background.

He has admirably succeeded in accomplishing his chosen task. In a style that is for the most part simple yet forceful he has recounted the life of Christ in all its beauty and attractiveness. Interwoven in the narrative as it marches through the years there are, however, some unusual passages of descriptive and imaginative prose.

Those who are looking for a new interpretation of the God Man will not find it here. This is no personalized Christ that emerges from these pages but rather the traditional Jesus we have learned to know and love from our knowledge of the Gospels. The sanity and restraint of the Scriptures is evidenced throughout the entire work.

The life of Christ is pretty well known to the average Christian, but it has usually been presented to them in fragments and at intervals. Very few have read His life in its entirety. Here then is an opportunity for the ordinary man and woman to read the entire story as an organic whole.

The general make-up, typography and layout are commendable. The Study Club edition for a book of its size is very modest in price. The outlines appended to each chapter for study purposes are more than adequate. However, it would have been much easier to use and handle if the paper chosen had been of a lighter texture, and the general content could have been shortened without any great sacrifice.

No more apt or fitting words can be found to sum up the value of this biography than those of the Most Reverend Edwin V. O'Hara, Bishop of Great Falls, which are contained in the Foreword: "It is safe to predict that Father Isidore's 'Life of Christ' will be read with great spiritual profit by countless thousands."

CHARLES E. DIVINEY.

A Modern Thinker

Nature and Mind. Selected Essays of Frederick J. E. Woodbridge. New York: Columbia University Press. $3.75.

THE OCCASION of this book is the seventieth birthday of Frederick J. E. Woodbridge. Its publication is a tribute to him from the institutions which he has served: Amherst College, the University of Minnesota and Columbia University. In a very true sense, Professor Woodbridge has been a philosopher; it is natural, therefore, that by far the greater portions of the essays gathered

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

into this volume should be devoted to this field. Thirty-one of the thirty-seven essays deal with metaphysics and epistemology. By way of introduction the "Confessions" of Professor Woodbridge which he contributed to *Contemporary American Philosophy* is prefixed. In it he asserts his dependence on Aristotle, Spinoza, Locke and Santayana. Of himself he says, "I have often called myself a realist and one of a very naïve sort." He attributes his conception of metaphysics as well as his love for it to Aristotle. However, like many others, he tends to read into Aristotle conceptions that are really products of our own day. He learned from Aristotle a very keen sense of the force of terms; he is one of the few moderns who understands the logic of Aristotle sufficiently to see that it deals more with propositions than with things. Truth, after all, depends on knowing and saying as well as on being.

On the development of mind with which so much of modern science and philosophy are concerned he remarks (page 181): "The conception of mental development and of stages in that development is largely metaphorical whether we have in mind the development of the individual or the race." He points out that growth and skill and art are not really growth of mind. Nevertheless the history of man is properly a history of ideas.

Like many other keen minds, Woodbridge has long seen that modern psychology has not solved the problem of consciousness and personality. He sees in evolution the downfall of idealism. For the rest he is only able to grope; we have not the facts nor the mentality as yet to bring about the grand synthesis of which knowledge stands in need. He leaves small room for epistemology; it has no place in a theory of perception. Dr. Woodbridge is another example of the manner in which philosophers of the twentieth century are baffled by the new scientific facts and theories with which they are surrounded. Somehow the answer to the ultimate questions, or perhaps one should say the ultimate answer to any question, has been hidden in a maze of unarranged factual achievements. In this bewilderment, looking at philosophy in general, we can still agree with what Dr. Woodbridge says in an address delivered in 1912, that mind needs repeatedly to be discovered; the mind is discoverable and to discover it is to share with others arresting things.

FRANCIS A. WALSH.

A Lonely Soul

Dear Theo, the Autobiography of Vincent Van Gogh; edited by Irving Stone. Boston: Houghton Mifflin Company. $3.75.

VAN GOGH'S early letters to his beloved brother, Theo, are filled with eloquent expositions of the Christian idea of love as he saw it in his youthful idealism. At the age of twenty-five he wrote, "I always think the best way to know God is to love many things. Love a friend, a wife, something, but one must love with a lofty and serious intimate sympathy, with strength, with intelligence and one must always try to know better, deeper, more. That leads to God; that leads to unwavering faith." He was especially eager to preach the Gospel to

Follow the Leading Issues of the Day

Each week THE COMMONWEAL discusses questions that are being widely deliberated in the halls of Congress and every kind of social gathering. The articles alone scheduled for next week's issue suggest a feasible outcome for the Spanish civil war, present the facts that must be faced when it comes to curtailing public relief, describe the extensive work of the Girl Scouts of America, and outline some intelligent and Christian means of opposing the spread of Communism.

Send for a trial subscription without delay.

SPECIAL OFFER TO NEW SUBSCRIBERS
FIFTEEN ISSUES FOR ONE DOLLAR

THE COMMONWEAL,
386 Fourth Ave.,
New York City.

Enclosed find one dollar. Send the next fifteen issues of THE COMMONWEAL to:

Name .....

Street .....

City .....

6/4/37

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Next Week

ALTERNATIVES IN SPAIN, by James A. Magner, is not "hot news" in the unfortunate sense that too much Spanish news has become. The writer has closely and intelligently followed conditions in the peninsula for many years and he writes of the present tragedy with full sympathy backed up by rare understanding. "The forces of division that were laid during the foundation of the Republic will continue for years." Those devastating forces are here placed in clear light and it is shown that remorseless dictatorship by either side cannot compose them. Something further and better is necessary. . . . FEDERAL RELIEF, by Oliver McKee, jr., is an interpretation so logically and calmly developed from definite material that it appears more an exposition of the present and continued relief problem of the national government. "The obligation is inescapable, even though opinions may differ as to the best method for discharging this obligation . . . public relief, on a substantial scale, seems inevitable for many years to come." . . . GIRL SCOUTS TAKE STOCK, by Anne Sarachon Hooley, shows the extraordinary sincerity and intelligence that is devoted to the Girl Scouts of America. Likewise, for those who do not know, Miss Hooley explains the framework of the troops and of the patrols with their harmonious democratic leadership and describes some of the activities with their inherent interest and their unassuming but vital integration around the best ideals of recreation. The 2,000,000 alumnae and 400,000 active girl scouts are part of an unquestionably interesting movement which has realized much and whose potentialities are still more vast. . . . John A. O'Brien's article on FIGHTING FOR SOCIAL JUSTICE is continued in this issue. The title Father O'Brien equates with the incidental elimination of Communism. That is, "Catholics will best hasten the demise of the scattered forces of Communism now in our land by fighting for the ideals of social justice . . . and all the other progressive legislation which will Christianize our social and economic order. . . . Instead of a menace, the social order will then serve as a bulwark of the Christian religion."

the poor and later when he turned to painting lived in close contact with poor and humble characters—peasants, miners, workmen. Out of pity he sheltered for two years a poor woman of the streets with her two dependent children; he was uncompromisingly honest and sincere.

The beautiful, revealing letters that introduce this volume also abound in graphic descriptions of light, color, atmosphere, people—an interest that was to absorb the last ten years of his short life, as with increasing success he wrought on canvas what he saw. Creative and merely appreciative lovers of art will be fascinated by his words on pigments and colors, drawing and technique and the work of other artists. Irving Stone's abbreviated version of his letters also discloses Van Gogh as a thinker and a great master of the art of language as well. His powers of observation grew; his knowledge of human nature went deep.

With all his love of humanity Van Gogh was one of the loneliest figures of history. He poured out his heart to Theo, his only abiding friend, who out of a slender salary faithfully sent the money that kept his brother alive. He lost the faith of his youth and suffered continuous privation. The world neglected and misjudged him, and yet he bore his afflictions with remarkable patience, hoping for eventual recognition and self-support even in his last tragic days, which were marked by recurring fits of insanity. The book will appeal particularly to those who are alive to the world's injustice.

EDWARD SKILLIN, JR.

Spiritual Quest

My Way of Life, by M. D. Petre. New York: E. P. Dutton and Company, $3.00.

MISS PETRE, the friend of Father Tyrell, passed through experiences that involve some of the most painful controversies which have distressed the Church during recent years. The historian or the theologian will therefore have quite a different attitude toward many parts of her autobiography than will the less strictly intellectual, given to formulating problems in their simplest terms. Perhaps one can suggest a middle ground upon which the tragedies of Tyrell and Loisy are themes for that eternally abiding prayer of the Shepherd for the lost sheep. It seems to me—who write without authority on such matters—that Miss Petre has chosen this ground and felt her way along confidently, serenely.

Many passages of reflection on life, particularly the spiritual life, belong in the company of treasured excerpts from religious literature. I should like to single out particularly what she says about "superstition" and its rôle in the life of the Church, as well as the unusually illuminating comment on her own Catholic childhood as compared with that of a young Russian Communist's upbringing. The first offers the best statement on an interesting problem I personally have ever seen; and the second is an essay of the greatest value. A book containing such fine things may not be widely distributed, but it will be drawn upon again and again.

PAUL CROWLEY.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Radio Pioneering

Marconi the Man and His Wireless, by Orrin E. Dunlap, jr. New York: The Macmillan Company. $3.50.

MARCONI'S biography, with the birth of wireless and its transformation into radio as the main thesis, is fascinatingly told within these pages. Orrin E. Dunlap, jr., radio editor of the New York *Times,* gives a vivid account of the sixty-three years that have elapsed since Marconi started on his path of glory. Throughout these twenty-five chapters the development of "speechless messages" is recounted, from the early efforts under the guidance of Marconi, to the first crossing of the English Channel. The Atlantic comes next as a highlight in its career, and then follows the first time it was used for saving lives at sea, in the crash between the Republic and the Florida. Again it is brought to the fore in the Titanic disaster, and following that comes the harrowing World War days, from which it emerges stronger than ever, as a part of our modern civilization. With the boom days, wireless turned into radio over night, and now comes television knocking at our door. All these things and many more Mr. Dunlap relates in their relation to Marconi, who was successful where more learned scientists and skilled mathematicians failed. But Marconi does not wish all the glory, as many maintain. In fact he claims that only by assembling different units of other experiments for his formula was he able to achieve what others had sought to do.

A Useful Handbook

Disciplinary Decrees of the General Councils, by H. J. Schroeder, O.P. St. Louis: B. Herder Book Company. $6.50.

FATHER SCHROEDER'S book is an attempt to put into one usable volume the texts of the disciplinary canons of the general councils, and to append the necessary comment. We believe the work has been very well done. It is a book of immense value to the teacher of history as well as to the student of canon law. To place it in school and public libraries would be to render a great service.

CONTRIBUTORS

GOETZ BRIEFS, professor of political economy in the Handelshochschule, Berlin, is at present visiting professor at the Catholic University of America.

REV. JOHN A. O'BRIEN is director of the Newman Foundation in the University of Illinois.

M. WHITCOMB HESS is in the department of German at Ohio University, Athens, Ohio.

CHARLES J. DUTTON is the author of "The Samaritans of Molokai."

HELEN C. WHITE is the author of "A Watch in the Night" and "Not Built with Hands."

REV. CHARLES E. DIVINEY is professor of religion at St. Joseph's College for Women, Brooklyn, N. Y.

REV. FRANCIS A. WALSH, O.S.B., instructor in philosophy at the Catholic University of America, is editor of the *Placidian* and associate editor of *Monographs of Psychology and Psychiatry.*

EDWARD SKILLIN, JR., is a member of THE COMMONWEAL staff.

PAUL CROWLEY is a translator and writer of literary comment.

33⅓% CASH DISCOUNT SALE

On our Entire Huge and Rich Stock of Old, Rare, Second-Hand Books on all conceivable Subjects. Don't miss this Marvelous Opportunity to pick up Real Bargains. Visit our Shop. Catalogs Free.

DAUBER & PINE BOOKSHOPS, INC.
66 Fifth Avenue at 12th Street
New York
Open Until 9 P.M.

Madonna House Benefit Shop
Proceeds for the poor of the Lower East Side
QUEENSBORO BRIDGE MARKET
59th Street and First Avenue
Telephone EL 5-4794
We Need
Furniture
House Furnishings
Clothing
A truck will call for anything you do not want.
Help the victims of the unemployment situation!
MADONNA HOUSE
169-175 Cherry Street New York City

Banking by Mail is safe, convenient and continually growing in popularity with our depositors in all parts of the world.

Should you desire to use our Banking by Mail facilities, full details will be given at either Office or mailed you on request.

EMIGRANT INDUSTRIAL SAVINGS BANK

Resources Over $195,000,000

UPTOWN OFFICE
5-7 East 42nd Street

DOWNTOWN OFFICE
51 Chambers Street, at City Hall

THIS BANK IS A MEMBER OF THE FEDERAL DEPOSIT INSURANCE CORPORATION

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

EDUCATIONAL

COLLEGES—WOMEN

MARYMOUNT COLLEGE
Tarrytown-on-Hudson, New York

Conducted by the Religious of the Sacred Heart of Mary
An accredited college situated in Westchester County for resident and non-resident students. Confers B.A., B.S., Degrees. Courses offered in Music, Art, Pedagogy, Journalism, Household Arts, Dramatics, Secretarial, Pre-Medical and other scientific and literary subjects. Well-equipped buildings, libraries and laboratories. Athletics. Branches in Paris and Rome for foreign study and travel. Address Secretary.

Marymount School & Junior College in Wilson Park

Accredited. Upper and lower Schools—College Preparatory. Special advantages for cultural subjects.

Address Reverend Mother

SETON HILL COLLEGE
Greensburg Pennsylvania

Accredited by

Association of American Universities

Competent Student Guidance
Academic Leadership
A Junior Year Abroad
Honors Courses

Pre-Medicine, Pre-Law, Teacher Training

Degrees in Liberal Arts, Music, Home Economics

Women from 11 foreign countries and 37 American States

ROSEMONT COLLEGE
Rosemont, Pa.

Conducted by the Religious of the Society of the Holy Child Jesus. A College for Catholic Women. Incorporated under the laws of the State of Pennsylvania with power to confer Degrees in Arts, Sciences and Letters. Junior Year abroad. For resident and non-resident students. Situated eleven miles from Philadelphia on the Main Line of the P. R. R. *Address Registrar*

TRINITY COLLEGE
WASHINGTON, D. C.

An Institution for the Higher Education of Women

Conducted by the Sisters of Notre Dame of Namur. Accredited by the Association of American Universities. Graduates eligible for membership in American Association of University Women.

For particulars, address

THE REGISTRAR OF THE COLLEGE

GOOD COUNSEL COLLEGE
White Plains

WESTCHESTER COUNTY NEW YORK

Conducted by the Sisters of the Divine Compassion
Fully Accredited
Standard Courses in Arts and Sciences, pre-medical
Journalism, teacher training, secretarial studies, library science, fine arts.
Unusually beautiful location. Extensive campus.
Forty Minutes from New York

REST HOUSE—WOMEN

BETHANY REST HOUSE
(Conducted for Women by the Maryknoll Sisters)

DELIGHTFULLY SITUATED AMONG THE WESTCHESTER HILLS
Spacious Grounds—Modern Structure—Excellent Table and Service
Comfort and Refinement—Chapel—Daily Mass

REASONABLE RATES

Sr. Directress, BETHANY HOUSE, Ossining, Maryknoll, P. O., N. Y.
Tel. No. Ossining 1452

MUSIC SCHOOL

Pius X School of Liturgical Music
College of the Sacred Heart

133rd St. and Convent Ave., New York

SUMMER SCHOOL, JUNE 30th-AUGUST 7th

Courses offered: Gregorian Chant—Gregorian Accompaniment—Liturgical Singing—Liturgy—Polyphony—Choral Singing—Conducting—Boy Choir—School Music, Tone and Rhythm Series—Organ—Piano—Voice—and other branches of music.

Registrations May Be Made at Any Time
Registration Day, June 29th

For Further Information, Address Secretary or Telephone EDgecombe 4-1500

ACADEMIES—GIRLS

Mount Aloysius Academy
In the Heart of the Alleghenies
Cresson, Pennsylvania

Accredited Residential and Day School for Girls

Conducted by the Sisters of Mercy

College Preparatory, General Academic, Commercial

Music, Home Economics, and Art.

Horse Back Riding and Outdoor Sports.

Board and Tuition $350.00 a Year.

For Further Information Address the Principal

ACADEMY OF ST. JOSEPH
IN-THE-PINES
BRENTWOOD, LONG ISLAND

Boarding and Day School for Girls

Elementary and High School, Affiliated with the State University
Complete Courses in Art, Vocal and International Music
EXTENSIVE GROUNDS, LARGE CAMPUS, ATHLETICS
HORSEBACK RIDING
ADDRESS: MOTHER SUPERIOR

Ravenhill
GERMANTOWN, PENNA.

Boarding and Day School for Girls

Conducted by the Religious of the Assumption
College Preparatory—General Courses
Apply to The Reverend Mother
Academy of the Assumption
SCHOOL HOUSE LANE, Germantown, Philadelphia, Pa.

CHURCH GOODS

St. Hilda Guild, Inc.

Church Vestments, Altar Linen
Ecclesiastical Embroidery

Conferences with references to the adornment of churches

Old Embroidery Transferred
147 EAST 47th ST. NEW YORK
ELdorado 5-1058

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED